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THOUGHTS
ON
DANIEL

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THOUGHTS,
Critical and Practical,
ON THE
BOOK OF DANIEL.

By **URIAH SMITH,**
AUTHOR OF "THOUGHTS ON THE REVELATION," "MAN'S NATURE AND DESTINY,"
"THE SANCTUARY AND ITS CLEANSING," "THE UNITED STATES IN
PROPHECY," AND OTHER WORKS ON BIBLE SUBJECTS.



SECOND EDITION, REVISED AND ENLARGED.

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PREFACE.

IN presenting to the public a volume of Thoughts on the Book of Daniel, more particularly an exposition of its prophecies, we have but a few brief words to say to the reader:—

This book has been written and published, because—

1. We believe what it contains to be truth, and hence regard it as important that you believe it too.

2. We wish you to believe it, because many of these prophecies concern your eternal welfare, if the view here taken of them is truth, as we suppose. Intelligent conviction of prophetic truth will lead to a humble performance of practical duties; and the willing and the obedient are the only ones who shall eat of the good of that goodly land upon which the redeemed are soon to enter as their eternal inheritance.

3. No person, having the light placed before him, can continue to walk in darkness and be guiltless.

4. It is the prophetic portions of God's word which especially constitute it a lamp to our feet. Psa. 119:105; 2 Pet. 1:19.

5. No sublimer study can occupy the mind, than those books in which He who sees the end from the beginning, looking forward through all ages, gives, through his inspired prophets, a description of coming events for the benefit of those whose lot it would be to meet them. And

6. There is no prophecy which a person can have so little excuse for misunderstanding, as the prophecy of Daniel, especially as relates to its main features. Dealing but sparingly in language that is highly figurative, explaining all the symbols it introduces, locating its events within the rigid confines of prophetic periods, it points out the first advent of the Messiah in so clear and unmistakable a manner as to call forth the execration of the Jews upon all who shall endeavor to explain it, and gives so accurately, and

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so many ages in advance, the outlines of the great historical events of our world's history, that infidelity stands confounded and dumb before its inspired record.

It is our lot to live this side the time to which the angel told Daniel to shut up the words and seal the book. That restriction has expired by limitation. In the language of the figure, the seal has been removed, and many run to and fro, and knowledge, the most important of all knowledge,—that which respects the age in which we live, and the soon-coming transfer of all earthly governments to the great King of Righteousness, who shall destroy his enemies and reward his friends,—is wonderfully increased.

With thrilling interest we behold to-day the nations marshaling their forces and pressing forward in those movements described by the royal seer in the court of Babylon thirty-two hundred years ago; and these movements—hear it, ye children of men—are the last political revolutions to be accomplished before this earth plunges into her final time of trouble, and Michael the great prince stands up, and his people, every one that is found written in the book, are crowned with full and final deliverance.

Are these things so? Seek, and ye shall find. Knock, and it shall be opened unto you. God has not so concealed his truth that it will elude the search of the humble seeker.

As a companion volume to "Thoughts on the Revelation," published at the REVIEW Office, Battle Creek, Mich., this work is also offered to all who are interested in prophetic themes.

U. S.

BATTLE CREEK, MICH.,
May, 1881.



THOUGHTS ON DANIEL.

INTRODUCTION.

THAT the book of Daniel was written by the person whose name it bears, there is no reason to doubt. Ezekiel, who was contemporary with Daniel, bears testimony, through the spirit of prophecy, to his piety and uprightness, ranking him in this respect with Noah and Job: "Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast; though Noah, Daniel, and Job were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Eze. 14:19, 20. His wisdom, also, even at that early day, had become proverbial, as appears from the same writer. To the prince of Tyrus, he was directed of the Lord to say, "Behold thou art wiser than Daniel; there is no secret that they can hide from thee." Chap. 28:3. But above all, our Lord recognized him as a prophet of God, and bade his disciples understand the predictions given through him for the benefit of his church: "When ye therefore shall see the abomi-

nation of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand), then let them which be in Judea flee into the mountains." Matt. 24:15, 16.

Though we have a more minute account of his early life than is recorded of that of any other prophet, yet his origin is left in complete obscurity, except that he was of the royal line, probably of the house of David, which had at this time become very numerous. He first appears as one of the noble captives of Judah, in the first year of Nebuchadnezzar, king of Babylon, at the commencement of the seventy years' captivity, B. C. 606. Jeremiah and Habakkuk were yet uttering their prophecies. Ezekiel commenced soon after, and a little later, Obadiah; but both these finished their work years before the close of the long and brilliant career of Daniel. Three prophets only succeeded him, Haggai and Zechariah, who exercised the prophetic office for a brief period contemporaneously, B. C. 520-518, and Malachi, the last of the Old-Testament prophets, who flourished a little season, about B. C. 397.

Throughout the entire period of the seventy years' captivity, Daniel resided at the court of Babylon, most of the time in honor and prosperity, prime minister of that first and most splendid of earth's universal monarchies. His life affords a most impressive lesson of the importance and the advantage of maintaining from earliest youth a strict integrity in the things of God, and furnishes a notable instance of a man maintaining eminent piety, and

faithfully discharging all the duties that pertain to the service of God, while at the same time engaging in the most stirring activities, and bearing the weightiest cares and responsibilities that can devolve upon men in this present life.

What a rebuke is his course to men at the present day, who, having not a hundredth part of the cares to absorb their time and engross their attention that Daniel had, yet plead as an excuse for the almost utter neglect of Christian duties, that they have not time. What will the God of Daniel say to such when he comes to reward impartially his servants according to their faithfulness?

But it is not his connection with the Chaldean monarchy, the glory of kingdoms, that perpetuates the memory of Daniel, and covers his name with honor. From the height of its glory, he saw that kingdom decline and pass into other hands. Its period of greatest prosperity was covered by the age of one man. So brief was this nation's career, so transient its glory. But Daniel was intrusted with more enduring honors. While beloved and honored by the princes and potentates of Babylon, he enjoyed an infinitely higher exaltation, in being beloved of God and his holy angels, and admitted to a knowledge of the counsels of the Most High.

His prophecy is, in many respects, the most remarkable of any in the sacred record. It is the most comprehensive. It was the first prophecy giving a consecutive history of the world from that time to the end. It located its predictions with

well-defined prophetic periods, though reaching many centuries into the future. It gave the first definite chronological prediction of the coming of the Messiah. It marked the time of this event so accurately that the Jews execrate the man who attempts to interpret its numbers, since they are thereby shown to be without excuse in rejecting Christ; and so accurately had its minute and literal predictions been fulfilled down to the time of Porphyry, A. D. 250, that he declared (the only loop-hole he could devise for his stolid skepticism) that the predictions were written after the events themselves had transpired. Every succeeding century has borne additional evidence to the truthfulness of the prophecy; and its fulfillment is still going forward.

The personal history of Daniel reaches to a date a few years subsequent to the subversion of the Babylonian kingdom by the Medes and Persians. He is supposed to have died at Shushan, or Susa, in Persia, aged about 94 years; his age being the probable reason why he returned not to Judea with other Hebrew captives, under the proclamation of Cyrus, Ez. 1:1, B. C. 536, which marked the close of the seventy years' captivity.

Chapter I.

DANIEL IN CAPTIVITY.

VERSE 1. In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. 2. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar to the house of his god ; and he brought the vessels into the treasure house of his god.

With a directness characteristic of the sacred writers, Daniel enters at once upon his subject. He commences in the simple, historical style, that being the nature of his book till we reach the seventh chapter, when the prophetic portion, more properly so called, commences. Like one conscious of uttering only well-known truth, he proceeds at once to state a variety of particulars, by which his accuracy could be at once tested. Thus, in the two verses quoted, he states five particulars, purporting to be historical facts, such as no writer would be likely to introduce into a fictitious narrative: 1. That Jehoiakim was king of Judah ; 2. That Nebuchadnezzar was king of Babylon ; 3. That the latter came against the former ; 4. That this was in the third year of Je-

hoiakim's reign; and, 5. That Jehoiakim was given into the hand of Nebuchadnezzar, who took a portion of the sacred vessels of the house of God, and, carrying them to the land of Shinar, the country of Babylon, Gen. 10:10, placed them in the treasure house of his heathen divinity. Subsequent portions of the narrative abound equally with such historical facts.

This overthrow of Jerusalem was predicted by Jeremiah and immediately accomplished, B. C. 606. Jer. 25:8-11. Jeremiah places this captivity in the fourth year of Jehoiakim, Daniel in the third. This seeming discrepancy is explained by the fact that Nebuchadnezzar set out on his expedition near the close of the third year of Jehoiakim, from which point Daniel reckons. But he did not accomplish the subjugation of Jerusalem till about the ninth month of the year following; and from this year Jeremiah reckons. *Prideaux, vol. i, pp. 99, 100.* Jehoiakim, though bound for the purpose of being taken to Babylon, having humbled himself, was permitted to remain as ruler in Jerusalem, tributary to the king of Babylon.

This was the first time Jerusalem was taken by Nebuchadnezzar. Twice subsequently, the city, having revolted, was captured by the same king, being more severely dealt with each succeeding time. Of these subsequent overthrows the first was under Jehoiachin, son of Jehoiakim, when all the sacred vessels were either taken or destroyed, and the best of the inhabitants, with the king, were

led into captivity. The second was under Zedekiah, when the city endured the most formidable siege it ever sustained except that by Titus, in A. D. 70. During the two years' continuance of this siege the inhabitants of the city suffered all the horrors of famine. At length, the garrison and king, attempting to escape from the city, were captured by the Chaldeans. The sons of the king were slain before his face. His eyes were put out, and he was taken to Babylon; and thus was fulfilled the prediction of Ezekiel, who declared that he should be carried to Babylon, and die there, but yet should not see the place. Eze. 12:13. The city and temple were at this time utterly destroyed, and the entire population of the city and country, with the exception of a few husbandmen, were carried captive to Babylon, B. C. 588.

Such was God's passing testimony against sin. Not that the Chaldeans were the favorites of Heaven; but God made use of them to punish the iniquities of his people. Had the Israelites been faithful to God, and kept his Sabbath, Jerusalem would have stood forever. Jer. 17: 24-27. But they departed from him and he left them. They first profaned the sacred vessels by sin, in introducing heathen idols among them; and he then profaned them by judgments, in letting them go as trophies into heathen temples abroad.

During these days of trouble and distress upon Jerusalem, Daniel and his companions were nourished and instructed in the palace of the king of

Babylon, and, though captives in a strange land, were doubtless in some respects much more favorably situated than they could have been in their native land.

VERSE 3. And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes ; 4 ; children in whom was no blemish, but well-favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. 5. And the king appointed them a daily provision of the king's meat, and of the wine which he drank ; so nourishing them three years, that at the end thereof they might stand before the king.

It had been told Hezekiah, after he had vain-gloriously shown to the messengers of the king of Babylon all the treasures and holy things of his palace and kingdom, that of all these good things nothing should be left which should not be carried as trophies to the city of Babylon ; and that even his own children, his descendants, should be taken away, and be eunuchs in the palace of the king there. 2 Kings 20:14-18. We have the fulfillment of this prediction in the verses before us. It is probable that Daniel and his companions were made eunuchs ; at least we hear nothing of their posterity, which can be more easily accounted for on this hypothesis than on any other ; though some think that this term had come to signify office rather than condition.

The word children, as applied to these captives,

is not to be taken in the sense to which it is limited at the present time. It included youth also. And we learn from the record that these children were already skillful in all wisdom, cunning in knowledge, and understanding science, and had ability in them to stand in the king's palace. In other words, they had already acquired a good degree of education, and their bodily and mental powers were so far developed that a skillful reader of human nature could form quite an accurate estimate of their capabilities. They are supposed to have been about eighteen or twenty years of age.

In the treatment which these Hebrew captives received, we see an instance of the wise policy, the liberality, and the tender-heartedness, of the rising king Nebuchadnezzar.

First, instead of choosing, like the later Persian king, Ahasuerus, young women for the gratification of his passions, he chose young men who should be educated in all matters pertaining to the kingdom, that he might have efficient help in administering its affairs.

Secondly, he appointed them daily provision of his own meat and wine. Instead of the coarse fare which some would have thought good enough for captives, he offered them his own royal viands.

Thirdly, he continued this liberal treatment for the space of three years. Thus they had all the advantages which the kingdom afforded. Though captives, they were royal children, and they were treated as such by the humane king of the Chaldeans.

The question arises why these persons were at once selected to take part, after suitable preparation, in the affairs of the kingdom. Were there not enough native Babylonians to fill these places of trust and honor? It could have been for no other reason than that the king knew that the Chaldean youth could not compare with those of Israel in ingenuity, wit, quickness of perception, and every excellence, both mental and physical. "And if this is so," says Henry, "what a shame that a people of so much wit should not have had wisdom and grace enough to keep from falling under the displeasure of the Almighty, and being led into captivity." This will apply to the fathers, more than to these children who thus suffered on account of the iniquities of their ancestors.

VERSE 6. Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah : 7 : unto whom the prince of the eunuchs gave names ; for he gave unto Daniel the name of Belteshazzar ; and to Hananiah, of Shadrach ; and to Mishael, of Meshach ; and to Azariah, of Abed-nego.

This change of names was probably made on account of the signification which they bore. Thus, Daniel signified in the Hebrew, God is my Judge ; Hananiah, Gift of the Lord ; Mishael, He that is a strong God ; and Azariah, Help of the Lord. These names, each having some reference to the true God, and signifying some connection with his worship, were changed to names the definition of which bore a like relation to the heathen divinities and wor-

ship of the Chaldeans. Thus Belteshazzar, the name given to Daniel, signified, Keeper of the hid treasures of Bel ; Shadrach, Inspiration of the sun, which the Chaldeans worshiped ; Meshach, Of the goddess Shaca, under which name Venus was worshiped ; and Abed-nego, Servant of the shining fire, which they also worshiped.

VERSE 8. But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank ; therefore he requested of the prince of the eunuchs that he might not defile himself. 9. Now God had brought Daniel into favor and tender love with the prince of the eunuchs. 10. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink ; for why should he see your faces worse liking than the children which are of your sort ? then shall ye make me endanger my head to the king. 11. Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, 12, Prove thy servants, I beseech thee, ten days ; and let them give us pulse to eat, and water to drink. 13. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat ; and as thou seest, deal with thy servants. 14. So he consented to them in this matter, and proved them ten days. 15. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. 16. Thus Melzar took away the portion of their meat, and the wine that they should drink ; and gave them pulse.

Nebuchadnezzar appears upon this record wonderfully free from bigotry. It seems that he took no means to compel his royal captives to change their religion. Provided they had some religion, it

was sufficient for him, whether it was the religion he professed or not. And although their names had been changed to signify some connection with heathen worship, this may have been more to avoid the use of Jewish names by the Chaldeans, than to indicate any change of sentiment or practice on the part of those to whom these names were given.

Daniel purposed not to defile himself with the king's meat, nor with his wine. Daniel had other reasons for this course than simply the effect of such a diet upon his physical system, though he would derive great advantage in this respect from the fare he proposed to adopt. But it was generally the case that the meat used by the kings and princes of heathen nations, they being the high priests of their religion, was first offered in sacrifice to idols, and the wine they used, poured out as a libation before them; and again, some of the meat of which they made use, was pronounced unclean by the Jewish law; and on either of these grounds Daniel could not, consistently with his religion, partake of these articles; hence he requested, not from any morose or sullen temper, but from conscientious scruples, that he might not be obliged to defile himself; and he respectfully made his request known to the proper officer. The prince of the eunuchs feared to grant Daniel's request, since the king himself had appointed their meat. This shows the great personal interest the king took in these persons. He did not commit them to the hands of his servants, telling them to care for them

in the best manner, without himself entering into its details; but he himself appointed their meat and drink; and this was of a kind which was honestly supposed would be the best for them, inasmuch as the prince of the eunuchs thought that a departure from it would render them poorer in flesh and less ruddy of countenance than those who continued it; and thus he would be brought to account for neglect or ill-treatment of them, and so lose his head. Yet it was equally well understood that if they maintained good physical conditions, the king would take no exception to the means used, though it might be contrary to his own express direction. It appears that the king's sincere object was to secure in them, by whatever means it could be done, the very best mental and physical development that could be attained. How different this from the bigotry and tyranny which usually hold supreme control over the hearts of those who are clothed with absolute power. In the character of Nebuchadnezzar we shall find many things worthy of our highest admiration.

Daniel requested pulse and water for himself and three companions. Pulse was a vegetable food of the leguminous kind, like peas, beans, etc. Bagster says, "*Zeroim* denotes all leguminous plants, which are not reaped, but pulled or plucked, which, however wholesome, were not naturally calculated to render them fatter in flesh than the others."

A ten days' trial of this diet resulting favorably, they were permitted to continue it during the

whole course of their training for the duties of the palace. Their increase in flesh and improvement in countenance, which took place during these ten days, can hardly be attributed to the natural result of the diet; for it would not produce such marked effects in so short a time. We think it more natural to conclude that this result was produced by a special interposition of the Lord, as a token of his approbation of the course on which they had entered, which course, if persevered in, would in process of time lead to the same result, through the natural operation of the laws of their being.

VERSE 17. As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams. 18. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. 19. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king. 20. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. 21. And Daniel continued even unto the first year of King Cyrus.

To Daniel alone seems to have been committed an understanding in visions and dreams. Remarkable instances, the record of which is here omitted, had doubtless proved his gift in this direction. Nor does the Lord's dealing with Daniel in this respect prove the others any the less accepted in his sight. Preservation in the midst of the fiery fur-

nace was as good evidence as they could have had of the divine favor. Daniel probably had some natural qualifications that peculiarly fitted him for this work.

The same personal interest heretofore manifested by the king in these individuals, still continued. At the end of the three years, he called them to a personal interview. He must know for himself how they had fared and what proficiency they had made. This interview also shows the king to have been a man well versed in all the arts and sciences of the Chaldeans, else he would not have been qualified to examine others therein. As the result, recognizing merit wherever he saw it, without respect to religion or nationality, he acknowledged them to be ten times superior to any in his own land.

And it is added that Daniel continued even unto the first year of King Cyrus. This is an instance of the somewhat singular use of the word unto, or until, which occasionally occurs in the sacred writings. It does not mean that he continued no longer than to the first year of Cyrus; for he lived some years later. But this is the time to which the writer wished to direct especial attention, as it brought deliverance to the captive Jews. In a similar way the word is used in Ps. 112 : 8; and Matt. 5 : 18.

Chapter II.

THE GREAT IMAGE.

VERSE 1. And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

DANIEL was carried captive in the first year of Nebuchadnezzar. For three years he was placed under instructors, during which time he would not, of course, be reckoned among the wise men of the kingdom, nor take part in public affairs. Yet in the second year of Nebuchadnezzar the transactions recorded in this chapter took place. How, then, could Daniel be brought in to interpret the king's dream in his second year? The explanation lies in the fact that Nebuchadnezzar reigned for two years conjointly with his father Nabopolassar. From this point the Jews reckoned; while the Chaldeans reckoned from the time he commenced to reign alone, on the death of his father. Hence, the year here mentioned was the second year of his reign, according to the Chaldean reckoning, but the fourth, according to the Jewish. It thus appears that the very next year after Daniel had completed his preparation to participate in the affairs of the Chaldean Empire, the providence of God brought him into sudden and wonderful notoriety throughout all the kingdom.

VERSE 2. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king.

The magicians were such as practiced magic, using the term in its bad sense; that is, practiced all the superstitious rights and ceremonies of fortune-tellers, casters of nativities, etc. Astrologers were men who pretended to foretell future events by the study of the stars. The science, or the superstition, of astrology, was extensively cultivated by the eastern nations of antiquity. Sorcerers were such as pretended to hold communication with the dead. In this sense, we believe it is always used in the Scriptures. Modern spiritualism is simply ancient heathen sorcery revived. The Chaldeans here mentioned were a sect of philosophers similar to the magicians and astrologers, who made physic, divinations, etc., their study. All these sects or professions abounded in Babylon. The end aimed at by each was the same; namely, the explaining of mysteries, and the foretelling of future events, the principal difference between them being the means by which they sought to accomplish their object. The king's difficulty lay equally within the province of each to explain; hence he summoned them all. With the king it was an important matter. He was greatly troubled, and therefore concentrated upon the solution of his perplexity the whole wisdom of his realm.

VERSE 3. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

4. Then spake the Chaldeans to the king in Syriac, O King, live forever ; tell thy servants the dream, and we will show the interpretation.

Whatever else the ancient magicians and astrologers may have been deficient in, they seemed to have thoroughly schooled themselves in the art of drawing out sufficient information to form a basis for some shrewd calculation, or of framing their answers in so ambiguous a manner that they would be equally applicable, let the event turn either way. In the present case, true to their cunning instincts, they called upon the king to make known to them his dream. If they could get full information respecting this, they could easily agree on some interpretation which would not endanger their reputation. They addressed themselves to the king in Syriac, a dialect of the Chaldean language which was used by the educated and polished classes. From this point to the end of chapter 7, the record continues in Chaldaic.

VERSE 5. The king answered and said to the Chaldeans, The thing is gone from me ; if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. 6. But if ye show the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honor ; therefore show me the dream, and the interpretation thereof. 7. They answered again and said, Let the king tell his servants the dream, and we will show the interpretation of it. 8. The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. 9. But if ye will not make known unto me the dream, there is but one decree for you ; for ye have prepared lying

and corrupt words to speak before me, till the time be changed ; therefore tell me the dream, and I shall know that ye can show me the interpretation thereof. 10. The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter ; therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. 11. And it is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh. 12. For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. 13. And the decree went forth that the wise men should be slain ; and they sought Daniel and his fellows to be slain.

These verses contain the record of the desperate struggle between the wise men, so called, and the king ; the former seeking some avenue for escape, seeing they were caught on their own ground, and the latter determined that they should make known his dream, which was no more than their profession would warrant him in demanding. Some have severely censured Nebuchadnezzar in this matter, as acting the part of a heartless, unreasonable tyrant. But what did these magicians profess to be able to do ? To reveal hidden things ; to foretell future events ; to make known mysteries entirely beyond human foresight and penetration ; and to do this by the aid of supernatural agencies. If, then, their claim was worth anything, could they not make known to the king what he had dreamed ? They certainly could. And if they were able, knowing the dream, to give a reliable interpretation thereof, would they not also be able to make known the

dream itself when it had gone from the king? Certainly, if there was any virtue in their pretended intercourse with the other world. There was therefore nothing unjust in Nebuchadnezzar's demand that they should make known his dream. And when they declared, verse 11, that none but the gods whose dwelling was not with flesh could make known the king's matter, it was a tacit acknowledgment that they had no communication with these gods, and knew nothing beyond what human wisdom and discernment could reveal. For this cause, the king was angry and very furious. He saw that he and all his people were being made the victims of deception. He accused them, verse 9, of endeavoring to dally along till the "time be changed," or till the force of the matter had so passed from his mind that his anger at their duplicity should abate, and he either recall the dream himself, or be unsolicitous whether it were made known and interpreted or not. And while we cannot justify the extreme measures to which he resorted, dooming them to death, and their houses to destruction, we can but feel a hearty sympathy with him in his condemnation of a class of miserable impostors. The severity of his sentence was probably more owing to the customs of those times, than to any malignity on the part of the king. Yet it was a bold and desperate step. Consider who these were who thus incurred the wrath of the king. They were numerous, opulent, and influential sects. Moreover, they were the learned and

cultivated classes of those times; yet the king was not so wedded to his false religion as to spare it even with all this influence in its favor. If the system was one of fraud and imposition, it must fall, however high its votaries might stand in numbers or position, or however many of them might be involved in its ruin. The king would be no party to dishonesty or deception.

VERSE 14. Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon. 15. He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. 16. Then Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation. 17. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions; 18; That they would desire mercies of the God of Heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

In this narrative we see the providence of God working in several remarkable particulars.

1. It was providential that the dream of the king should leave such a powerful impression upon him as to raise him to the greatest height of anxiety, and yet the thing itself be held from his mind. This led to the complete exposure of the false system of the magicians, etc.; for when put to the test to make known the dream, it was found that they were unable to do what their profession made incumbent on them.

2. It was remarkable that Daniel and his companions, so lately pronounced by the king ten times better than all his magicians and astrologers, should not sooner have been consulted, or rather, should not have been consulted at all, in this matter. But there was a providence in this. Just as the dream was held from the king, so he was unaccountably held from appealing to Daniel for a solution of his mystery. For had he called on Daniel at first, and had he at once made known the matter, the magicians would not have been brought to the test. But God would let the heathen systems of the Chaldeans have the first chance. He would let them try and ignominiously fail, and confess their utter incompetency, even under the penalty of death, that they might be the better prepared to acknowledge his hand when he should finally reach it down in behalf of his captive servants, and for the honor of his own name.

3. It appears that the first intimation Daniel had of the matter was the presence of the executioners, come for his arrest. His own life being thus at stake, he would be led to seek the Lord with all his heart till he should work for their deliverance. Daniel gains his request of the king for time to consider the matter; a privilege which probably none of the magicians could have secured, as the king had already accused them of preparing lying and corrupt words, and of seeking to gain time for this very purpose. Daniel at once went to his three companions, and engaged them to unite with him in

desiring mercy of the God of Heaven concerning this secret. He could have prayed alone, and would doubtless have been heard; but then, as now, in the union of God's people is prevailing power; and the promise of the accomplishment of that which is asked, is to the two or three who shall agree concerning it.

VERSE 19. Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of Heaven. 20. Daniel answered and said, Blessed be the name of God forever and ever; for wisdom and might are his; 21; And he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding, 22, He revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him. 23. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee; for thou hast now made known unto us the king's matter.

Whether or not the answer came while Daniel and his companions were yet offering up their petitions, we are not informed. If it did, it shows their importunity in the matter; for it was through a night vision that God revealed himself in their behalf, which would show that they continued their supplications, as might reasonably be inferred, far into the night, and ceased not till the answer was obtained. Or, if their season of prayer had closed, and God at a subsequent time sent the answer, it would show us, as is sometimes the case, that prayers are not unavailing though not immediately

answered. Some think the matter was made known to Daniel by his dreaming the same dream that Nebuchadnezzar had dreamed; but Matthew Henry considers it more probable that "when he was awake, and continuing instant in prayer, and watching in the same, the dream itself and the interpretation of it were communicated to him by the ministry of an angel, abundantly to his satisfaction." The words "night vision" mean anything that is seen, whether through dreams or visions.

Daniel immediately offered up praise to God for his gracious dealing with them; and while his prayer is not preserved, his responsive thanksgiving is fully recorded. God is honored by our rendering him praise for the things he has done for us, as well as by our acknowledging through prayer our need of his help. Let Daniel's course be our example in this respect. Let no mercy from the hand of God fail of its due return of thanksgiving and praise. Were not ten lepers cleansed? Where are the nine?

Daniel had the utmost confidence in what had been shown him. He did not first go to the king, to see if what had been revealed to him was indeed the king's dream; but he immediately praised God for having answered his prayer.

Although the matter was revealed to Daniel, he did not take honor to himself as though it was by his prayers alone that this thing had been obtained, but immediately associated his companions with himself, and acknowledged it to be as much an an-

swer to their prayers as to his own. It was, said he, "what *we* desired of Thee," and thou hast made it "known unto *us*."

VERSE 24. Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon ; he went and said thus unto him : Destroy not the wise men of Babylon ; bring me in before the king, and I will show unto the king the interpretation.

Daniel's first plea is for the wise men of Babylon. Destroy them not ; for the king's secret is revealed. True, it was through no merit of theirs or their heathen systems of divination that this revelation was made ; they were worthy of just as much condemnation as before. But their own confession of utter impotence in the matter was humiliation enough for them ; and Daniel was anxious that they should so far partake of the benefits shown to him as to have their lives spared. Thus they were saved because there was a man of God among them. And thus it ever is. For the sake of Paul and Silas, the bands of all the prisoners were loosed. Acts 16 : 26. For the sake of Paul, the lives of all that sailed with him were saved. Chap. 27 : 24. These are but specimens of the countless instances all along the track of time in which the wicked have been benefited by the blessings of the righteous. Well would it be if they would remember the obligations under which they are thus placed. And what saves the world now ? For whose sake is it still spared ? For the sake of the few righteous persons who are yet left. Remove these, and

how long would the wicked be suffered to run their guilty career? No longer than the Sodomites were suffered, after Lot had departed from their polluted and polluting presence. Yet the wicked will despise, ridicule, and oppress, the very ones on whose account it is that they are still permitted the enjoyment of life and all its blessings.

VERSE 25. Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

It is ever a characteristic of ministers and courtiers to ingratiate themselves with their sovereign. So here Arioch represented that he had found a man who could make known the desired interpretation; as though with great disinterestedness in behalf of the king, he had been searching for some one to solve his difficulty, and had at last found him. In order to see through this deception of his chief executioner, the king had but to remember, as he probably did, his interview with Daniel, verse 16, and Daniel's promise, if time could be granted, to show the interpretation thereof.

VERSE 26. The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? 27. Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king; 28; But there is a God in Heaven that revealeth secrets, and maketh known to the king Nebuchad-

nezzar what shall be in the latter days. Thy dream and the visions of thy head upon thy bed are these.

Art thou able to make known the dream? was the king's doubtful salutation to Daniel, as he came into his presence. Notwithstanding his previous experience, the king seems to have questioned Daniel's ability, so young and inexperienced, to make known a matter in which the aged and venerable magicians and soothsayers had utterly failed. Daniel declared plainly that the wise men, the astrologers, the soothsayers, and magicians, could not make known this secret. It was beyond their power. Therefore the king should not be angry with them, nor put confidence in their inefficient superstitions. He then proceeds to make known the true God who rules in Heaven, and is the only revealer of secrets. And he it is, says Daniel, who maketh known to the king Nebuchadnezzar what shall be in the latter days.

VERSE 29. As for thee, O King, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and He that revealeth secrets maketh known to thee what shall come to pass. 30. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

Here is brought out another of the commendable traits of Nebuchadnezzar's character. Unlike some rulers who fill up the present with folly and debauchery, without regard to the future, he thought

forward upon the days to come, with an anxious desire to know with what events they should be filled; doubtless that he might the better know how to make a wise improvement of the present. For this reason God gave him this dream, which we must regard as a token of the divine favor toward this king; as there were many other ways in which the truth involved in his dream could have been brought out, equally to the honor of God's name, and the good of his people at that time, and the benefit of subsequent generations. Yet God would not work for the king independently of his own people; hence, though he gave the dream to the king, he sent the interpretation through one of his own acknowledged servants. Daniel first disclaimed all credit for himself in the transaction, and then to modify somewhat the feelings of pride which it would have been natural for the king to have, in view of being thus noticed by the God of high Heaven, he informed him indirectly that, although the dream had been given to him, it was not for his sake altogether that the interpretation was sent, but for their sakes through whom it should be made known. Ah! God had some servants there, and it was for them that he was working. They are of more value in his sight than the mightiest kings and potentates of earth. Had it not been for them, the king would never have had the interpretation of his dream, probably not even the dream itself. Thus, when traced to their source, all favors, upon whomsoever bestowed, are



PLATE I. THE IMAGE OF DANIEL II.

found to be due to the regard which God has for his own children. How comprehensive was the work of God in this instance. By this one thing of revealing the king's dream to Daniel, he accomplished the following objects: 1. He made known to the king the things he desired. 2. He saved his servants who trusted in him. 3. He brought conspicuously before the Chaldean nation the knowledge of the true God. 4. He poured contempt on the false systems of the soothsayers and magicians. And, 5. He honored his own name, and exalted his servants in their eyes.

VERSE 31. Thou, O King, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee: and the form thereof was terrible. 32. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, 33, His legs of iron, his feet part of iron and part of clay. 34. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. 35. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.

Nebuchadnezzar, according to the Chaldean religion, was an idolater. An image was an object which would at once command his attention and respect. Moreover, earthly kingdoms, which, as we shall hereafter see, were represented by this image, were objects of esteem and value in his eyes. With a mind

Daniel.

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unenlightened by the light of revelation, he was unprepared to put a true estimate upon earthly wealth and glory, and to look upon earthly governments in their true light. Hence the striking harmony between the estimate which he put upon these things, and the object by which they were symbolized before him. To him they were presented under the form of a great image, an object in his eyes of respect and admiration. With Daniel, the case was far different; and to him these same earthly kingdoms were afterward shown under the form of cruel and ravenous wild beasts.

But how admirably adapted was this representation to convey a great and needful truth to the mind of Nebuchadnezzar. Besides delineating the progress of events through the whole course of time, for the benefit of his people, God would show Nebuchadnezzar the utter emptiness and worthlessness of earthly pomp and glory; and how could this be more impressively done than by an image commencing with the most precious of metals, and continually descending to the baser, till we finally have the coarsest and crudest of metals, iron, mingled with the miry clay; the whole then dashed to pieces, and made like the empty chaff, no good thing in it, but altogether lighter than vanity, and finally blown away where no place could be found for it, after which something durable and of heavenly worth occupies its place. So would God show to the children of men, that earthly kingdoms were to pass away, and earthly greatness and glory, like a gaudy bubble,

would break and vanish ; and the kingdom of God, in the place so long usurped by these, should be set up to have no end, and all who had an interest therein, should rest under the shadow of its peaceful wings forever and ever. But this is anticipating.

VERSE 36. This is the dream ; and we will tell the interpretation thereof before the king. 37. Thou, O King, art a king of kings ; for the God of Heaven hath given thee a kingdom, power, and strength, and glory. 38. And whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

Now opens one of the sublimest chapters of human history. Eight short verses of the inspired record tell the whole story ; yet that story embraces the history of this world's pomp and power. A few moments will suffice to commit it to memory, yet the period which it covers, dating from twenty-four centuries in the past, reaches on down past the rise and fall of kingdoms, past the setting up and overthrow of empires, past cycles and ages, past our own day over into the eternal state. It is so comprehensive that it embraces all this ; yet it is so minute that it gives us all the great outlines of earthly kingdoms from that time to this. Human wisdom never devised so brief a record which embraced so much. Human language never set forth, in fewer words, a greater volume of historical truth. The finger of God is here. Let us heed the lesson well. •

With what interest, as well as astonishment, must

the king have listened to the words of the prophet, as he informed him that he, or rather his kingdom, the king being here put for his kingdom (see the following verse), was the golden head of the magnificent image which he had seen. Ancient kings were grateful for success; and in cases of prosperity, the tutelar deity to whom they attributed their success, was to them the adorable object upon which they would lavish their richest treasures, and bestow their best devotions. Daniel indirectly informs the king that in his case all these are due to the God of Heaven, since he is the one who has given him his kingdom, and made him ruler over all. This would restrain him from the pride of thinking that he had attained his position by his own power and wisdom, and would enlist the gratitude of his heart toward the true God.

The Babylonish Empire, this head of gold, was founded by Belesis, called also Nabonassar, and in the Scriptures called Baladan, B. C. 747. Arising from the ancient Assyrian Empire, founded by Nimrod, Gen. 10 : 9, 10, which had governed Asia for about thirteen hundred years, it reached the summit of its glory under Nebuchadnezzar, who added to his original dominions the provinces of Asia Minor, Phœnicia, Egypt, Syria, and Palestine. These, with the empire of Babylon proper, embraced all the then known world of any national influence or power. See "Prideaux's Connexion."

We do not take it to be necessary that Babylon, to be called a universal kingdom, should have had every class of people and every country in the world

absolutely under its sway ; for this was not in a strict sense the fact with any one of the kingdoms which are called in history universal kingdoms. Babylon never conquered Grecia nor Rome ; but Rome was founded before Babylon had risen to the climax of its power. Rome's position and influence, however, were then altogether prospective ; and it is nothing against the prophecy that God begins to prepare his agents long years before they enter upon the prominent part they are to perform in the fulfillment of prophecy. We must place ourselves with the prophet, and view these kingdoms from the same stand-point. We shall then, as is right, consider his statements in the light of the location he occupied, the time in which he wrote, and the circumstances by which he was surrounded. It is a manifest rule of interpretation that nations are not particularly noticed in prophecy until they become so far connected with the people of God that mention of them becomes necessary to make the records of sacred history complete. When this was the case with Babylon, it was the great and overtowering object in the political world. In the prophet's eye, it necessarily eclipsed all else ; and he would naturally speak of it as a kingdom having rule over all the earth. So far as we know, all provinces or countries against which Babylon did move in the height of its power were subdued by its arms. In this sense, all were in its power. And this will explain the somewhat hyperbolical language of verse 38. That there were some portions of territory and considerable numbers of people unknown to his-

tory and without the pale of civilization as it then existed, which were neither discovered nor subdued, is not a fact of sufficient strength or importance to condemn the expression of the prophet, or to falsify the prophecy.

In 677, B. C., Babylon became connected with the people of God by the capture of Manasseh, king of Judah, and is at this point introduced into prophecy.

The character of this empire is indicated by the nature of the material in that portion of the image by which it was symbolized—the head of gold. It was the golden kingdom of a golden age. Babylon, its metropolis, towered far above all its later rivals. Situated in the garden of the East, laid out in a perfect square sixty miles in circumference, fifteen miles on each side, surrounded by a wall three hundred and fifty feet high, and eighty-seven feet thick, with a moat, or ditch, around this, of equal cubic capacity with the wall, divided into six hundred and seventy-six squares, each two and a quarter miles in circumference, by its fifty streets, each one hundred and fifty feet in width, crossing each other at right angles, twenty-five each way, every one straight and level, and fifteen miles in length; its two hundred and twenty-five square miles of inclosed surface, divided as just described, and laid out in luxuriant pleasure-grounds and gardens, interspersed with magnificent dwellings—this city, with its sixty miles of moat, its sixty miles of outer wall, its thirty miles of river wall through its center, its hundred and fifty gates of solid brass, its hanging gardens, rising ter-

race above terrace, till they equaled in height the walls themselves, its temple of Belus, three miles in circumference, its two kingly palaces, one three and a half, and the other eight miles in circumference, with its subterranean tunnel under the river Euphrates connecting these two palaces, its perfect arrangements for convenience, ornament, and defense; and its unlimited resources—this city, containing in itself many things which were themselves wonders of the world, was itself another and still mightier wonder. Never before saw the earth a city like that; never since has it seen its equal. And there, with the whole earth prostrate at her feet, she sat, a queen in peerless grandeur, “the glory of kingdoms, the beauty of the Chaldees’ excellency,” fit capital of that kingdom which constituted the golden head of this great historic image.

Such was Babylon, with Nebuchadnezzar, youthful, bold, vigorous and accomplished, seated upon its throne, when Daniel entered its impregnable walls to serve a captive for seventy years in its gorgeous palaces. There, the children of the Lord, oppressed more than cheered by the glory and prosperity of the land of their captivity, hung their harps on the willows of the sparkling Euphrates, and wept when they remembered Zion.

And there commenced the captive state of the church in a still broader sense; for, ever since that time, the people of God have been in subjection to, and more or less oppressed by, earthly powers. And so they will be, till earthly powers shall give way to

Him whose right it is to reign. And lo! the day of deliverance draws on apace.

Into another city, not only Daniel, but all the children of God, from least to greatest, from first to last, are soon to enter; a city not merely sixty miles in circumference, but fifteen hundred miles; a city whose walls are not brick and bitumen, but precious stones and jasper; whose streets are not the stone-paved streets of Babylon, smooth and handsome as they were, but transparent gold; whose river is not the mournful waters of the Euphrates, but the river of life; whose music is not the sighs and laments of broken-hearted captives, but the thrilling peans of victory over death and the grave, which ransomed multitudes shall raise; whose light is not the intermittent light of earth, but the unceasing and ineffable glory of God and the Lamb. Into this city they shall enter, not as captives entering a foreign land, but as exiles returning to their father's house; not as to a place where the chilling words of bondage, servitude, and oppression shall weigh down their spirits; but where the sweet words, home, freedom, peace, purity, unutterable bliss, and unending life, shall thrill their bosoms with delight forever and ever. Yea, our mouths shall be filled with laughter, and our tongue with singing, when the Lord turns again the captivity of Zion. Ps. 126 : 1, 2.

VERSE 39. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

It is almost with a feeling of regret, as we look

at Babylon, raised to such a pinnacle of splendor, by so much care, and pains, and labor, that we turn to look at the picture of her downfall and desolation. But we must remember that the Chaldeans were the oppressors of God's people, and were guilty of iniquities which challenged retribution at the hand of high Heaven. So said the Lord by the prophet: "And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." Jer. 25 : 12.

Nebuchadnezzar reigned forty-three years, and was succeeded by the following rulers: His son Evil-merodach, two years; Neriglissar, his son-in-law, four years; Laborosoarchod, Neriglissar's son, nine months, which, being less than one year, is not counted in the canon of Ptolemy; and lastly, Nabonadius, the Belshazzar of Daniel, son of Evil-merodach, and grandson of Nebuchadnezzar, with whom that kingdom came to an end.

In the first year of Neriglissar, only two years from the death of Nebuchadnezzar, broke out that fatal war between the Babylonians and the Medes, which was to result in the utter subversion of the Babylonian kingdom. Cyaxeres, king of the Medes, who is called Darius in Daniel 5 : 31, summoned to his aid his nephew, Cyrus, of the Persian line, in his efforts against the Babylonians. The war was prosecuted with uninterrupted success on the part of the Medes and Persians, until, in the sixteenth

year of Belshazzar, Cyrus laid siege to Babylon, the only city in all the East which then held out against him. The Babylonians, gathered within their impregnable walls, with provision on hand for twenty years, and land within the limits of their broad city, sufficient to furnish food for the inhabitants and garrison, for an indefinite period, scoffed at Cyrus from their lofty walls, and derided his seemingly useless efforts to bring them into subjection. And according to all human calculation, they had good ground for their feelings of security. Never, according to human probability, with the means of warfare then known, could that city be taken. Hence, they breathed as freely and slept as soundly as though no foe was waiting and watching for their destruction around their beleaguered walls. But God had decreed that that proud and wicked city should come down from her throne of glory; and his decrees, what mortal arm can hinder?

In their very feelings of security, lay the source of their danger. Cyrus resolved to accomplish by stratagem what he could not effect by force; and learning of the approach of an annual festival, in which the whole city would be given up to mirth and revelry, he fixed upon that day as the time to carry his purpose into execution. There was no entrance for him into that city except where the River Euphrates entered and emerged, passing under its walls. He resolved to make the channel of the river his own highway into the stronghold

of his enemy. To do this, the water must be turned aside. For this purpose he dug an immense trench around the city, and on the evening of the feast-day above referred to, he detailed three bodies of soldiers; the first, to turn the river at a given hour into a large artificial lake a short distance above the city; the second, to take their station at the point where the river entered the city; and the third, where it came out, with instructions that when, in the darkness of the night, they found the river fordable, they should enter its channel, and immediately urge their way to the palace of the king, where they were to meet, surprise the palace, slay the guards, and capture or slay the king. When the river was turned into the lake mentioned above, Cyrus also opened the trench he had dug around the city, drawing off the surplus water into that, which soon made the river fordable, and the soldiers detailed for that purpose, followed its channel into the heart of the city of Babylon.

But all this would have been in vain, had not the whole city, on that eventful night, given themselves over to the most reckless carelessness and presumption, a state of things upon which Cyrus calculated largely for the carrying out of his purpose. For on each side of the river, through the entire length of the city, were walls of a great height, and of equal thickness with the outer walls. In these walls were huge gates of solid brass, debarring all entrance from the river bed to any and all of the twenty-five streets that crossed the river, when

closed and guarded; and had they been thus closed at this time, the soldiers of Cyrus might have marched into the city along the river bed, and then marched out again, for all that they would have been able to accomplish toward the subjugation of the place. But in the drunken revelry of that fatal night, these river gates were all left open, and the entrance of the Persian soldiers was not perceived. Many a cheek would have paled with terror, had they noticed the sudden going down of the river, and understood its fearful import. Many a tongue would have spread wild alarm through the city, if they had seen the dark forms of their armed foe stealthily threading their way to the citadel of their strength. But no one noticed that the river suddenly became emptied of its waters; no one saw the entrance of the Persian warriors; no one took care that the river gates should be closed and guarded; no one cared for aught but to see how deeply and recklessly he could plunge into the wild debauch. That night's work cost them their kingdom and their freedom. They went into their brutish revelry subjects of the king of Babylon; they awoke from it slaves to the king of Persia.

The soldiers of Cyrus first made known their presence in the city by falling upon the royal guards in the very vestibule of the palace of the king. Belshazzar soon became aware of the cause of the disturbance, and died, vainly fighting for his tyrannical and beastly life. This feast of Belshazzar is described in the fifth chapter of Daniel; and

the scene closes with the simple record, "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old."

Thus the first division of the great image was completed. Another kingdom had arisen, as the prophet had declared. The first installment of the prophetic dream was fulfilled.

But before we take our leave of Babylon, let us briefly glance forward to the end of its melancholy fall. It would naturally be supposed that the conqueror, becoming possessed of so noble a city, far surpassing anything in the world, would have taken it as the seat of his empire, and maintained it in its primitive splendor. But God had said that that city should become a heap, and the habitation of the beasts of the desert; that their houses should be full of doleful creatures; that the wild beasts of the islands should cry in their desolate dwellings, and dragons in their pleasant palaces. To this end, it must first be deserted. Cyrus removed the imperial seat to Susa, a celebrated city in the province of Elam, east by south from Babylon, on the banks of the river Choaspes, a branch of the Tigris. This was probably done, says Prideaux (i. 180), in the first year of his sole reign. The pride of the Babylonians being particularly provoked by this act, in the fifth year of Darius Hystaspes, B. C. 517, they rose in rebellion, which brought upon themselves again the whole strength of the Persian Empire. The city was once more taken by strat-

agem. Zopyrus, one of the chief commanders of Darius, having cut off his own nose and ears and mangled his body all over with stripes, fled in this condition to the besieged, apparently burning with desire to be revenged on Darius for his great cruelty in thus mutilating him. In this way he won the confidence of the Babylonians till they at length made him chief commander of their forces; whereupon he betrayed the city into the hands of his master. And that they might ever after be deterred from rebellion, Darius impaled three thousand of those who had been most active in the revolt, took away the brazen gates of the city, and beat down the walls from two hundred cubits to fifty cubits. This was the commencement of its destruction. By this act, it was left exposed to the ravages of every hostile band. Xerxes, on his return from Greece, plundered the temple of Belus of its immense wealth, and then laid the lofty structure in ruins. Alexander the Great endeavored to rebuild it; but after employing ten thousand men two months to clear away the rubbish, he died in the midst of a beastly debauch, and the work was suspended. In the year 294, B. C., Seleucus Nicator built the city of New Babylon in its neighborhood, drawing from the old city inhabitants and material for the new. Now almost exhausted of inhabitants, neglect and decay were telling fearfully upon the ancient city. The violence of Parthian princes hastened its ruin. About the end of the fourth century, it was used by the Persian kings as

an inclosure for wild beasts. At the end of the twelfth century, according to a celebrated traveler, the few remaining ruins of Nebuchadnezzar's palace were so full of serpents and venomous reptiles that they could not, without great danger, be closely inspected. And to-day, scarcely enough even of the ruins are left to mark the spot where once stood the largest, richest, and proudest city the earth has ever seen. Thus the ruin of great Babylon shows us how accurately God will fulfill his word, and stamps upon the brow of skepticism the infamous brand of willful blindness.

"And after thee shall arise another kingdom inferior to thee." The use of the word kingdom, here, shows that kingdoms, and not particular kings, are represented by the different parts of this image; and hence, when it was said to Nebuchadnezzar, "Thou art this head of gold," the kingdom, not the king, was meant.

The succeeding kingdom, Medo-Persia, is the one which answers to the breast and arms of silver. It was to be inferior to the preceding kingdom. In what respect inferior? Not in power; for it was its conqueror. Not in extent; for Cyrus subdued all the East from the Egean Sea to the River Indus, and thus erected the most extensive empire that the world had, up to that time, seen. But it was inferior in wealth, luxury, and magnificence.

Whether it was designed as the fulfillment of the prophecy or not, it is at least an interesting co-incidence.

dence that the kingdom, answering to that portion of the image where the two arms are located, was composed of the union of two nationalities, the Medes and Persians. And this is rendered the more significant from the fact that this feature is distinctly marked in the other symbols representing the same empire, namely the bear of chapter 7, and the ram of chapter 8. This fact is not observable in other symbols of the fourth kingdom; and the two legs, as we shall see, cannot be taken to represent two divisions in that empire.

Viewed from a scriptural standpoint, the principal event under the Babylonish Empire, was the captivity of the children of Israel; so the principal event under the Medo-Persian kingdom, was their restoration to their own land. At the taking of Babylon, B. C. 538, Cyrus, as an act of courtesy, had assigned the first place in the kingdom to his uncle, Darius. But, two years afterward, B. C. 536, occurred the death of Darius; and in the same year also died Cambyses, king of Persia, Cyrus' father. By these events, Cyrus was left sole monarch of the empire. In this year, which closed the seventy years' captivity, was issued the famous decree of Cyrus for the return of the Jews, and the rebuilding of their temple. This was the first installment of the great decree for the restoration and building again of Jerusalem, which was completed in the seventh year of the reign of Artaxerxes, B. C. 457, and marked the commencement of the 2300 days of Dan. 8, as will hereafter appear, the longest and most important prophetic period mentioned in the Bible.

After a reign of seven years, Cyrus left the kingdom to his son, Cambyses, called Ahasuerus in Ez. 4 : 6, who reigned seven years and five months, to B. C. 522: Eight monarchs, whose reigns varied from seven months to forty-six years each, took the throne in order till the year B. C. 336, as follows : Smerdis, the Magian, seven months, called Artaxerxes in Ez. 4 : 7, in the year B. C. 522 ; Darius Hystaspes, from B. C. 521 to 486 ; Xerxes, from B. C. 485 to 465 ; Artaxerxes Longimanus, from B. C. 464 to 424 ; Darius Nothus, from B. C. 423 to 405 ; Artaxerxes Mnemon, from B. C. 404 to 359 ; Ochus, from B. C. 358 to 338 ; Arses, from B. C. 337 to 336. The year 335 is set down as the first of Darius Codomanus, the last of the line of the old Persian kings. This man, according to Prideaux, was of noble stature, of goodly person, of the greatest personal valor, and of a mild and generous disposition. Had he lived at any other age, a long and splendid career would undoubtedly have been his. But it was his ill fortune to have to contend with one who was an agent in the fulfillment of prophecy, and no qualifications, natural or acquired, could render him successful in the unequal contest. Scarce was he warm upon the throne, says the last-named historian, ere he found his formidable enemy, Alexander, preparing to dismount him from it.

The cause and particulars of the contest between the Greeks and Persians we need not stop to follow. The deciding point was reached on the field of Arbela, B. C. 331, in which the Grecians, though only

Daniel,

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one to twenty in number, as compared with the Persians, were entirely victorious; and Alexander thenceforth became absolute lord of the Persian empire to the utmost extent ever possessed by any of its own kings.

“And another third kingdom of brass shall bear rule over all the earth,” said the prophet. So few and brief are the inspired words, which involve in their fulfillment a change of the world’s rulers. In the ever-changing political kaleidoscope, Grecia now comes into the field of vision, to be, for a time, the all-absorbing object of attention, as the third of what are called the great universal empires of the earth.

After the fatal battle which decided the fate of the empire, Darius still endeavored to rally the shattered remnants of his army, and make a stand for his kingdom and his rights. But he could not gather, out of all the host of his recently so numerous and well-appointed army, a force with which he deemed it prudent to hazard another engagement with the victorious Grecians. Alexander pursued him on the wings of the wind. Time after time did Darius elude the grasp of his swiftly following foe. At length two traitors, Bessus and Nabarzanes, seized the unfortunate prince, shut him up in a close cart, and fled with him as their prisoner toward Bactria. It was their purpose, if Alexander pursued them, to purchase their own safety by delivering up their king. Hereupon Alexander, learning of Darius’ dangerous position in the hands of the traitors, im-

mediately put himself with the lightest part of his army upon a forced pursuit. After several days' hard march, he came up with the traitors. They urged Darius to mount on horseback for a more speedy flight. Upon his refusing to do this, they gave him several mortal wounds, and left him dying in his cart, while they mounted their steeds and rode away.

When Alexander came up, life was extinct. As he gazed upon the corpse, he might have learned a profitable lesson of the instability of human fortune. Here was a man who, but a few months before, possessed of many noble and generous qualities, was seated upon the throne of universal empire. Disaster, overthrow, and desertion, had come suddenly upon him. His kingdom had been conquered, his treasure seized, and his family reduced to captivity. And now, brutally slain by the hand of traitors, he lay a bloody corpse in a rude cart. The sight of the melancholy spectacle drew tears even from the eyes of Alexander, familiar though he was with all the horrible vicissitudes and bloody scenes of war. Throwing his cloak over the body, he commanded it to be conveyed to the captive ladies of Susa, himself furnishing the necessary means for a royal funeral. For this generous act, let us give him credit; for he stands sadly in need of all that is his due.

When Darius fell, Alexander saw the field cleared of his last formidable foe. Thenceforward he could spend his time in his own manner, now in the enjoyment of rest and pleasure, and again in the prosecu-

tion of some minor conquest. He entered upon a pompous campaign into India, because, according to Grecian fable, Bacchus and Hercules, two sons of Jupiter, whose son he also claimed to be, had done the same. He conquered all that there was any necessity for conquering, and then is said to have wept that he had not another world to conquer. For what? That he might do good to his fellow-men, bless and elevate the race, and ameliorate their woes? No; but to gratify his own insatiable thirst for power, and to pander to his ungovernable lusts. With contemptible arrogance, he claimed for himself divine honors. He gave up conquered cities, freely and unprovoked, to the absolute mercy of his bloodthirsty and licentious soldiery. He himself often murdered his own friends and favorites in his drunken frenzies. He sought out the vilest persons for the gratification of his lust. At the instigation of a dissolute and drunken woman, he, with a company of his courtiers, all in a state of beastly intoxication, sallied out, torch in hand, and fired the city and palace of Persepolis, one of the finest palaces in the world. He encouraged such excessive drinking among his followers that on one occasion twenty of them together died as the result of their carousal. At length, he, having sat through one long drinking spree, was immediately invited to another, when, after drinking to each of the twenty guests present, he twice drank full, says history, incredible as it may seem, the Herculean cup containing six of our quarts. He thereupon fell down, seized with a violent fever,

of which in a few days after, he died, in the very prime of life, aged 33.

Such was Alexander, whom the fulsome pages of history style "the great." If vice, and cruelty, and vain-glory, and love of power, and thirst for blood, constitute greatness, he was great; if otherwise, he was a monster, the more monstrous because his powers of mind, some of which he possessed to a remarkable degree, were prostituted to unholy ends. But he was an agent in the hands of God in the fulfillment of his word; and when that work was accomplished, he was cast away as a loathsome thing, unworthy of any further notice.

The progress of the Grecian Empire, we need not stop to trace here, since its distinguishing features will claim more particular notice under other prophecies. Daniel thus continues in his interpretation of the great image:—

VERSE 40. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise.

Thus far in the application of this prophecy there is a general agreement among expositors. That Babylon, Medo-Persia, and Grecia, are represented respectively by the head of gold, the breast and arms of silver, and the sides of brass, is acknowledged by all. But with just as little ground for diversity of views, there is still a difference of opinion as to what answers to the fourth division of the great image, the legs of iron. On this point

we have only to inquire, What kingdom did succeed Grecia in the empire of the world? for the legs of iron denote the fourth kingdom in the series. The testimony of history is full and explicit on this point. One kingdom did this, and one only; and that was Rome. It conquered Grecia; it subdued all things; like iron it broke in pieces and bruised. Gibbon, though perhaps unconscious of the fact, used the very figure of the prophecy, when describing this empire. He says:—

“The arms of the Republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass, that might serve to represent the nations or their kings, were successively broken by the iron monarchy of Rome.”

At the opening of the Christian era, this empire took in the whole south of Europe, France, England, the greater part of the Netherlands, Switzerland, and the south of Germany, Hungary, Turkey, and Greece; not to speak of its possessions in Asia and Africa. Well, therefore, may Gibbon add:—

“The empire of the Romans filled the world. And when that empire fell into the hand of a single person, the world became a safe and dreary prison for his enemies. To resist was fatal; and it was impossible to fly.”

It will be noticed that at first the kingdom is described unqualifiedly as strong as iron. And this was the period of its strength, during which it has been likened to a mighty Colossus, bestriding the

nations, conquering everything, and giving laws to the world. But this was not to continue.

VERSE 41. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided ; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

The element of weakness symbolized by the clay, pertains to the feet equally with the toes. Rome, before its division into ten kingdoms, lost that iron tenacity which it possessed to a superlative degree during the first centuries of its career. Luxury, with its accompanying effeminacy and degeneracy, the destroyer of nations as well as of individuals, began to corrode and weaken its iron sinews, and thus prepared the way for its subsequent disruption into ten kingdoms.

The iron legs of the image terminate, to maintain its consistency with the ordinary operations of nature, in feet and toes. To the toes, of which there were of course just ten, our attention is called by the explicit mention of them in the prophecy ; and the kingdom represented by that portion of the image to which the toes belonged, was finally divided into ten parts. The question therefore naturally arises, do the ten toes of the image represent the ten divisions of the Roman Empire ? To those who prefer what seems to be a natural and straightforward interpretation of the word of God, it is a

matter of no little astonishment that any question should be raised here. To take the ten toes to represent the ten kingdoms into which Rome was divided, is so easy, consistent, and natural, that it requires a labored effort to interpret it otherwise. Yet such an effort is made by some—by Romanists universally, and by such Protestants as still cling to Romish errors.

A volume by H. Cowles, D. D., may perhaps best be taken as a representative exposition on this side of the question. The writer gives every evidence of extensive erudition and great ability. It is the more to be regretted, therefore, that these powers are devoted to the propagation of error, and to misleading the anxious inquirer who wishes to know his whereabouts on the great highway of time.

We can but briefly notice his positions. They are, 1. That the third kingdom was Grecia only during the lifetime Alexander. 2. That the fourth kingdom was Alexander's successors. 3. That the latest point to which the fourth kingdom could extend, is the manifestation of the Messiah; for, 4. There the God of Heaven set up his kingdom; there the stone smote the image upon its feet, and commenced the process of grinding it up.

Nor can we reply at any great length to these positions.

1. We might as well confine the Babylonian Empire to the single reign of Nebuchadnezzar, or that of Persia to the reign of Cyrus, as to confine the third kingdom, Grecia, to the reign of Alexander.

2. Alexander's successors did not constitute another kingdom, but a continuation of the same, or Grecian division of the image. For in this prophecy, the succession of kingdoms is by conquest. When Persia had conquered Babylon, we had the second empire, and when Grecia had conquered Persia, we had the third. But Alexander's successors (his four leading generals) did not conquer his empire and erect another in its place; they simply divided among themselves the empire which Alexander had conquered and left ready to their hand.

"Chronologically," says Prof. C., "the fourth empire must immediately succeed Alexander, and lie entirely between him and the birth of Christ." Chronologically, we reply, it must do no such thing; for the birth of Christ was not the introduction of the fifth kingdom, as will in due time appear. Here he overlooks almost the entire duration of the third division of the image, confounding it with the fourth, and giving no room for the divided state of the Grecian Empire as symbolized by the four heads of the leopard of chap. 7, and the four horns of the goat of chap. 8.

"Territorially," continues Prof. C., "it [the fourth kingdom] should be sought in Western Asia, not in Europe; in general on the same territory where the first, second, and third kingdoms stood." Why not in Europe, we ask? Each of the first three kingdoms possessed territory which was peculiarly its own. Why not the fourth? Analogy requires that it should. And was not the third kingdom a

European kingdom? That is, did it not rise on European territory, and take its name from the land of its birth? Why not, then, go a degree further west for the place where the fourth great kingdom should be founded? And how did Grecia ever occupy the territory of the first and second kingdoms? Only by conquest. And Rome did the same. Hence, so far as the territorial requirements of the professor are concerned, Rome could be the fourth kingdom as well as Grecia could be the third.

"Politically," he adds, "it should be the immediate successor of Alexander's empire, . . . changing the dynasty, but not the nations." Analogy is against him here. Each of the first three kingdoms was distinguished by its own peculiar nationality. The Persian was not the same as the Babylonian, nor the Grecian the same as either of the two that preceded it. Now analogy requires that the fourth kingdom, instead of being composed of a fragment of this Grecian Empire, should possess a nationality of its own, distinct from the other three. And this we find in the Romans, and in them alone, But,

3. The grand fallacy which underlies this whole system of misinterpretation, is the too commonly taught theory that the kingdom of God was set up at the first advent of Christ. It can easily be seen how fatal to this theory is the admission that the fourth empire is Rome. For it was to be subsequently to the division of that empire that the God of Heaven should set up his kingdom. But the di-

vision of the Roman Empire into ten parts was not accomplished until A. D. 483; consequently the kingdom of God could not have been set up nearly five hundred years before. Rome must not, therefore, from their standpoint, though it answers admirably to the prophecy in every particular, be allowed to be the kingdom in question. The position that the kingdom of God was set up in the days when Christ was upon the earth, must be maintained at all hazards.

Such is the ground on which our opponents seem, at least, to reason. And it is for the purpose of maintaining this theory, that our author dwindles down the third great empire of the world to the insignificant period of about eight years! For this, he endeavors to prove that the fourth empire was bearing full sway during a period when the providence of God was simply filling up the outlines of the third! For this, he presumes to fix the points of time between which we must look for the fourth, though the prophecy does not deal in dates at all, and then whatever kingdom he finds within his specified time, that he sets down as the fourth kingdom, and endeavors to bend the prophecy to fit it, utterly regardless of how much better material he might find outside of his little inclosure, to answer to a fulfillment of the prophetic record. Is such a course logical? Is the time the point to be first established? No; the kingdoms are the great features of the prophecy; and we are to look for them; and when we find them, take them where

they are. Let them govern the time, not the time govern them.

But that view, which is the cause of all this misapplication and confusion, is sheer assumption. Christ did not smite the image at his first advent. Look at it. When the stone smites the image upon its feet, it is dashed in pieces. Violence is used. The effect is immediate. The image becomes as chaff. And then what? Is it absorbed by the stone, and gradually incorporated with it? Nothing of the kind. It is blown off, removed away, as incompatible and unavailable material; and no place is found for it. The territory is entirely cleared; and then the stone becomes a mountain, and fills the whole earth. Now what idea shall we attach to this work of smiting and breaking in pieces? Is it a gentle, peaceful, and quiet work? or is it a manifestation of vengeance and violence? How did the kingdoms of the prophecy succeed the one to the other? It was through the violence and din of war, the shock of armies, and the roar of battle. "Confused noise and garments rolled in blood," told of the force and violence with which one nation had been brought into subjection to another. Yet all this is not called smiting or breaking in pieces.

When Persia conquered Babylon, and Greece Persia, neither of the conquered empires is said to have been broken in pieces, though crushed beneath the overwhelming power of a hostile nation. But when we reach the introduction of the fifth kingdom, the

image is smitten with violence; it is dashed to pieces, and so scattered and obliterated that no place is found for it. And now what shall we understand by this? We must understand that here a scene transpires of so much more violence and force and power than the overthrow of one nation by another through the strife of war, that the latter is not worthy even of mention in connection with it. The subjugation of one nation by another by war, is a scene of peace and quietude, in comparison with that which transpires when the image is dashed in pieces by the stone cut out of the mountain without hands.

Yet what is this smiting of the image made to mean by the theory under notice? Oh, the peaceful introduction of the gospel of Christ! the quiet spreading abroad of the light of truth! the gathering out of a few from the nations of the earth, to be made ready through obedience to the truth for his second coming, and reign! the calm and unpretending formation of a Christian church—a church that has been domineered over, persecuted, and oppressed, by the arrogant and triumphant powers of earth, from that day to this! And this is the smiting of the image! this is the breaking of it into pieces, and violently removing the shattered fragments from the face of the earth! Was ever absurdity more absurd! Were ever two events more unlike? Had the object been to find two scenes the exact opposites of each other, it would have been fully met in the comparison of these two events; but that any

one should seriously contend that these are one and the same thing, is one of the anomalies of human reasoning ; or, rather, it is one of the unpardonable inconsistencies to which men will sometimes resort, to save a theory.

From this digression we return to the inquiry, Do the toes represent the ten divisions of the Roman Empire ? We answer, Yes ; because, 1. The image of chapter 2, is exactly parallel with the vision of the four beasts of chapter 7. The fourth beast of chap. 7 represents the same as the iron legs of the image. The ten horns on the beast of course correspond very naturally to the ten toes of the image ; and these horns are plainly declared to be ten kings which should arise ; and they are just as much independent kingdoms as the beasts themselves ; for the beasts are spoken of in precisely the same manner ; namely, as " four kings which should arise." Verse 17. They do not denote a line of successive kings, but kings or kingdoms which exist contemporaneously ; for three of them were plucked up by the little horn. The ten horns, beyond controversy, represent the ten kingdoms into which Rome was at last divided. 2. We have seen that in Daniel's interpretation of the image he uses the words king and kingdom, interchangeably, the former denoting the same as the latter. In verse 44, he says that " in the days of these kings, the God of Heaven shall set up a kingdom." This shows that at the time the kingdom of God is set up there will be a plurality of kings existing contemporaneously. It cannot refer

to the four preceding kingdoms ; for it would be absurd to use such language in reference to a line of successive kings, since it would be in the days of the last king only, not in the days of any of the preceding, that the kingdom of God would be set up.

Here, then, is a division presented, and what have we in the symbol to indicate it ? Nothing but the toes of the image. Unless they do it, we are left utterly in the dark as to the nature and extent of the division which the prophecy shows did exist. As the view that we are left in such uncertainty would cast a serious imputation upon the prophecy, we are held to the conclusion that the ten toes of the image denote the ten parts into which the Roman Empire was divided, between the years A. D. 356 and A. D. 483. These divisions were established respectively by the Huns, A. D. 356 ; Ostrogoths, 377 ; Visigoths, 378 ; Franks, 407 ; Vandals, 407 ; Suevi, 407 ; Burgundians, 407 ; Heruli, 470 ; Anglō-Saxons, 476 ; and Lombards, 483. This enumeration of the ten kingdoms is that given by Machiavel, in his *History of Florence*, lib. i, who is, says Dr. Hales, "the best, because the most unprejudiced, authority." The dates are furnished by Bishop Lloyd ; and the whole is approved by Bishop Newton, Faber, and Dr. Hales.

As the view is presented that the ten toes of the image denote the ten kingdoms, we are sometimes met with the objection that Rome, before its division into ten kingdoms, was divided into two parts, the Western and Eastern Empires, corres-

ponding to the two legs of the image; and as the ten kingdoms all arose out of the western division, if they are denoted by the toes, we should have ten toes on one foot of the image, and none on the other; which would be unnatural and inconsistent.

But this objection devours itself; for certainly if the two legs denote division, the toes must denote division also. It would be inconsistent to say that the legs symbolize division, but the toes do not. But if the toes do indicate division at all, it can be nothing but the division of Rome into its ten parts.

The fallacy, however, which forms the basis of this objection, is the view that the two legs of the image do signify the separation of the Roman Empire into its eastern and western divisions. To this view there are several objections.

1. Rome, from the very beginning of its history, was represented by the two legs; and if these denote division, it should have been divided from the very commencement of its history. This claim is sustained by the other symbols. Thus the division, or the two elements of the Persian kingdom, denoted by the two horns of the ram, Dan. 8:20, by the elevation of the bear upon one side, Dan. 7:5, and perhaps by the two arms of the image of this chapter, existed from the first. The division of the Grecian kingdom, denoted by the four horns of the goat and the four heads of the leopard, dates back to within eight years of the time of its introduction into prophecy. So Rome should have been divided from the first, if the legs denote division, instead of

remaining a unit for nearly six hundred years, and separating into its eastern and western divisions only a few years prior to its final disruption into ten kingdoms.

2. No such division into two great parts is denoted by the other symbols under which Rome is represented in the book of Daniel; namely, the great and terrible beast of Daniel 7, and the little horn of chapter 8. Hence it is reasonable to conclude that it was not the design of the image to represent such a division.

But, it may be asked, why not suppose the two legs to denote division as well as the toes? Would it not be just as inconsistent to say that the toes denote division and the legs do not, as to say that the legs denote division and the toes do not? We answer that the prophecy itself must govern our conclusions in this matter; and whereas it says nothing of division in connection with the legs, it does introduce the subject of division as we come down to the feet and toes. It says, "And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided." No division could take place, or at least none is said to have taken place, till the weakening element of the clay was introduced; and we do not find this till we come to the feet and toes. But we are not to understand that the clay denotes one division and iron the other; for after the kingdom was broken, no one of the fragments was as strong as the original iron, but all were in a state of weakness de-

Daniel.

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noted by the mixture of iron and clay. The conclusion is inevitable, therefore, that the prophet has here stated the cause for the effect. The introduction of the weakness of the clay element, as we come to the feet, resulted in the division of the kingdom into ten parts, as represented by the ten toes; and this result, or division, is more than intimated in the sudden mention of a plurality of contemporaneous kings. Therefore, while we find no evidence that the legs denote division, but serious objections against such a view, we do find, we think, good reason for supposing that the toes denote division as herein claimed.

3. Each of the four monarchies had its own particular territory, which was the kingdom proper, and where we are to look for the chief events in its history shadowed forth by the symbol. We are not therefore to look for the divisions of the Roman Empire in the territory formerly occupied by Babylon, or Persia, or Grecia, but in the territory proper of the Roman kingdom, which was what was finally known as the Western Empire. Rome conquered the world; but the kingdom of Rome proper, lay west of Grecia. That is what was represented by the legs of iron. There, then, we look for the ten kingdoms; and there we find them. We are not obliged to mutilate or deform the symbol to make it a fit and accurate representation of historical events.

VERSE 43. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of

men: but they shall not cleave one to another, even as iron is not mixed with clay.

With Rome, fell the last of earth's universal empires. Heretofore the elements of society had been such that it had been possible for one nation, rising superior to its neighbors in prowess, bravery, and the science of war, to attach them one after another to its chariot wheels till all were consolidated into one vast empire, and one man seated upon the dominant throne could send forth his will as law to all the nations of the earth. When Rome fell, such possibilities forever passed away. Crushed beneath the weight of its own vast proportions, it crumbled to pieces, never to be united again. The iron was mixed with the clay. Its elements have lost the power of cohesion, and no man, nor combination of men, can again consolidate them. This point is so well set forth by another that we take pleasure in quoting his words:—

“From this, its divided state, the first strength of the empire departed—but not as that of the others had done. No other kingdom was to succeed it, as it had the three which went before it. It was to continue, in this tenfold division, until the kingdom of stone smote it upon its feet, broke them in pieces, and scattered them as the wind does chaff of the summer threshing-floor! Yet, through all this time, a portion of its strength was to remain. And so the prophet says, ‘And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.’ (Verse 42.) How in any other way could you so strikingly represent the facts? For more than fourteen hundred years, this tenfold division has existed. Time and again men have dreamed of rearing on these dominions

one mighty kingdom. Charlemagne tried it. Charles V. tried it. Louis XVI. tried it. Napoleon tried it. But neither succeeded. A single verse of prophecy was stronger than all their hosts. Their own power was wasted, frittered away, destroyed. But the ten kingdoms did not become one. 'Partly strong and partly broken,' was the prophetic description. And such, too, has been the historic fact concerning them. With the book of history open before you, I ask you, Is not this an exact representation of the remnants of this once mighty empire? It ruled with unlimited power. It was the throned mistress of the world. Its scepter was broken; its throne pulled down; its power taken away. Ten kingdoms were formed out of it; and 'broken' as then it was, it still continues—i. e., 'partly broken.' For its dimensions still continue as when the kingdom of iron stood upright upon its feet. And then, it is 'partly strong'—i. e., it retains, even in its broken state, enough of its iron strength to resist all attempts to mold its parts together. 'This shall not be,' says the word of God. 'This has not been,' replies the book of history.

"But then, men may say, 'Another plan remains. If force cannot avail, diplomacy and reasons of State may,—we will try them.' And so the prophecy foreshadows this when it says, 'They shall mingle themselves with the seed of men'—i. e., marriages shall be formed, in hope thus to consolidate their power, and, in the end, to unite these divided kingdoms into one.

"And shall this device succeed? No. The prophet answers: 'They shall not cleave one to another, even as iron is not mixed with clay.' And the history of Europe is but a running commentary on the exact fulfillment of these words. From the time of Canute to the present age, it has been the policy of reigning monarchs, the beaten path which they have trodden, in order to reach a mightier scepter, and a wider sway. And the most signal instance of it, which history has recorded in our own day, is in the case of Napoleon. He ruled in one of the kingdoms; Austria was another. He

sought to gain by alliance what he could not gain by force, i. e., to build up one mighty, consolidated empire. And did he succeed? Nay. The very power with which he was allied proved his destruction, in the troops of Blucher on the field of Waterloo! The iron would not mingle with clay. The ten kingdoms continue still.

“And yet, if, as the result of these alliances, or of other causes, that number is sometimes disturbed, it need not surprise us. It is, indeed, just what the prophecy seems to call for. The iron was ‘mixed with the clay.’ For a season, in the image, you might not distinguish between them. But they would not remain so. ‘They shall not cleave one to another.’ The nature of the substances forbids them to do so in the one case; the word of prophecy in the other. Yet there was to be an attempt to mingle—nay, more, there was an approach to mingling in both cases. But it was to be abortive. And how marked the emphasis with which history affirms this declaration of the word of God!”—*Wm. Newton, Lectures on the First Two Visions of the Book of Daniel, pp. 34-36.*

Yet with all these facts before them, asserting their power through the overturnings and changes of centuries, the efforts of warriors, and the diplomacy and intrigues of courts and kings, some modern expositors have manifested such a marvelous misapprehension of this prophecy, as to predict a future universal kingdom, and point to a European ruler, even now of waning years, and declining prestige, as “the destined monarch of the world.” Vain is the breath they spend in promulgating such a theory, and delusive the hopes or fears they may succeed in raising over such an expectation.*

* Shortly after this language was penned, Napoleon III., this

VERSE 44. And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed ; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. 45. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold ; the great God hath made known to the king what shall come to pass hereafter ; and the dream is certain and the interpretation thereof sure.

We here reach the climax of this stupendous prophecy ; and when Time in his onward flight shall bring us to the sublime scene here predicted, we shall have reached the end of human history. The kingdom of God ! grand terminus of this world's sad, degenerate, and changing career ! Transporting change, for all the righteous, from gloom to glory, from strife to peace, from sin to holiness, from death to life, from tyranny and oppression to the happy freedom and blessed privileges of a heavenly kingdom ! Glorious transition, from weakness to strength from the changing and decaying to the immutable and eternal !

But when is this kingdom to be established ? May we hope for an answer to an inquiry of such momentous concern to our race ? These are the very questions on which the word of God does not leave us in ignorance ; and herein is seen the surpassing value of this heavenly boon. We do not

"destined monarch of the world" ! was dethroned, and died in ignominious retirement, and his son and heir has since fallen by the hands of savages in Africa.

say that the exact time is revealed either in this or any other prophecy ; but so near an approximation is given that the generation which is to see its establishment may mark, unerringly, its approach, and make that preparation which will entitle them to share in all its glories.

As already explained, we are brought down by verses 41-43 this side of the division of the Roman Empire into ten kingdoms ; which division was accomplished, according to Bishop Lloyd, in A. D. 483. The kings, or kingdoms, in the days of which the God of Heaven is to set up his kingdom, are evidently these kingdoms which arose out of the Roman Empire. Then the kingdom of God here brought to view could not have been set up, as is popularly claimed, in connection with the first advent of Christ, four hundred and fifty years before. But whether we apply this division to the ten kingdoms or not, it is certain that some kind of a division was to take place in that kingdom before the kingdom of God should be set up ; for the prophecy expressly declares, "The kingdom shall be divided." And this is equally fatal to the popular view ; for after the unification of the first elements of the Roman power down to the days of Christ, there was no division of the kingdom ; nor during his days, nor for many years after, did any such thing take place. 'The civil wars were not divisions of the empire ; they were only the efforts of the individuals worshipping at the shrine of ambition, to obtain supreme control of the empire. The occasional

petty revolts of distant provinces, suppressed with almost the speed and power of a thunder-bolt, did not constitute a division of the kingdom. And these are all that can be pointed to as interfering with the unity of the kingdom, for more than three hundred years this side the days of Christ. This one consideration is sufficient to forever disprove the view that the kingdom of God, which constitutes the fifth kingdom of this series, as brought to view in Dan. 2, was set up at the commencement of the Christian era. But a thought more may be in place.

1. This fifth kingdom, then, could not have been set up at Christ's first advent, because it is not to exist contemporaneously with earthly governments, but to succeed them. As the second kingdom succeeded the first, the third the second, and the fourth the third, by violence and overthrow, so the fifth succeeds the fourth. It does not exist at the same time with it. The fourth kingdom is first destroyed, the fragments are removed, the territory is cleared, and then the fifth is established as a succeeding kingdom in the order of time. But the church has existed contemporaneously with earthly governments ever since earthly governments were formed. There was a church in Abel's day, in Enoch's, in Noah's, in Abraham's, and so on to the present. No; the church is not the stone that smote the image upon the feet. It existed too early in point of time, and the work in which it is engaged is not that of smiting and overthrowing earthly governments.

2. The fifth kingdom is introduced by the stone smiting the image. What part of the image does the stone smite? Ans. The feet and toes. But these were not developed until four centuries and a half after the crucifixion of Christ. The image was, at the time of the crucifixion, only developed to the thighs, so to speak, and if the kingdom of God was there set up, if there the stone smote the image, it smote it upon the thighs, not upon the feet, where the prophecy places it.

3. The stone that smites the image is cut out of the mountain without hands. The margin reads, "Which was not in hand." This shows that the smiting is not done by an agent acting for another, not by the church, for instance, in the hands of Christ; but it is a work which the Lord does by his own divine power without any human agency.

4. Again, the kingdom of God is placed before the church as a matter of hope. The Lord did not teach his disciples a prayer which in two or three years was to become obsolete. The petition may as appropriately ascend from the lips of the patient waiting flock in these last days, as from the lips of his first disciples, "Thy kingdom come."

5. We have plain Scripture declarations to establish the following propositions: (1) That the kingdom was still future at the time of our Lord's last passover. Matt. 26:26. (2) That Christ did not set it up before his ascension. Acts 1:6. (3) That flesh and blood cannot inherit it. 1 Cor. 15:50. (4) That it is a matter of promise to the

apostles, and to all those that love God. Jas. 2: 5. (5) That it is promised in the future to the little flock. Luke 12: 32. (6) That through much tribulation the saints are to enter therein. Acts 14: 22. (7) That it is to be set up when Christ shall judge the living and the dead, 2 Tim. 4: 1; and (8) That this is to be when he shall come in his glory with all his holy angels. Matt. 25: 31-34.

But it may be asked, Is not the expression, "kingdom of Heaven," used in the New Testament in reference to the church? It may be. It does not come within the province of a brief comment on Dan. 2: 44, to explain the meaning of the expression "kingdom of Heaven" in the New Testament. Provided it could be shown that it there refers every time to the church, it would by no means prove the church to be the kingdom spoken of here in Daniel. Our object is to ascertain what constitutes the kingdom here brought to view; and we have seen that the prophecy utterly forbids our applying it to the church; inasmuch as by the terms of the prophecy we are prohibited from looking for it till four hundred and eighty-three years this side the first advent of Christ, and there are indubitable proofs that it is still future. We will therefore only say, in regard to the expression in the New Testament, that it sometimes refers to the future literal kingdom, sometimes to the work of grace on the hearts of believers and the spread of the gospel. But these latter are only elementary

principles of the kingdom, and operate in view of, and in reference to, that which is to be established in the future.

It may be objected again, that when the stone smites the image, the iron, the brass, silver, and gold, are broken to pieces together; hence the stone must have smitten the image when all these parts were in existence. In reply to which, we ask, What is meant by their being broken to pieces together? Does it mean that the same persons who constituted the kingdom of gold would be alive when the image was dashed to pieces? No; else the image covers but the duration of a single generation. Does it mean that that would be a ruling kingdom? No; for there is a succession of kingdoms down to the fourth. Supposing, then, that the fifth kingdom was set up at the first advent, how were the brass, silver, and gold, in existence then any more than at the present day? Does it refer to the time of the second resurrection, when all these wicked nations will be raised to life? No; for the destruction of earthly governments in this present state, which is symbolized by the smiting of the image, certainly takes place at the end of this dispensation; and in the second resurrection, people are not distinguished by nationalities.

No objection really exists in the point under consideration; for all the kingdoms symbolized by the image are, in a certain sense, still in existence. Chaldea and Assyria are still the first division of the image, Media and Persia, the second, Macedonia,

Greece, Thrace, Asia Minor, and Egypt, the third. Political life, and dominion, it is true, have passed from one to the other, till it is all, so far as the image is concerned, now concentrated in the divisions of the fourth kingdom; but the others, in location and substance, though without dominion, are still there; and together all will be dashed to pieces when the fifth kingdom is introduced.

It may still further be asked, by way of objection, Have not the ten kingdoms, in the days of which the kingdom of God was to be set up, all passed away? and, as the kingdom of God is not yet set up, has not the prophecy, according to the view here advocated, proved a failure? We answer, Those kingdoms have not yet passed away. We are yet in the days of those kings. The following illustration from Dr. Nelson's "Cause and Cure of Infidelity," pp. 374, 375, will set this point in a clear light:—

"Suppose some feeble people should be suffering from the almost constant invasions of numerous and ferocious enemies. Suppose some powerful and benevolent prince sends them word that he will, for a number of years, say thirty, maintain, for their safety along the frontier, ten garrisons, each to contain one hundred well-armed men. Suppose the forts are built and remain a few years, when two of them are burned to the ground and rebuilt without delay; has there been any violation of the sovereign's word? No, there was no material interruption in the continuance of the walls of strength; and furthermore, the most important part of the safeguard was still there. Again, suppose the monarch sends and has two posts of strength demolished, but, adjoining the spot where these stood, and immediately,

he has other two buildings erected, more capacious, and more desirable; does the promise still stand good? We answer in the affirmative, and we believe no one would differ with us. Finally, suppose, in addition to the ten garrisons, it could be shown that for several months during the thirty years, one more had been maintained there; that for one or two years out of the thirty, there had been there eleven instead of ten fortifications; shall we call it a defeat or a failure in the original undertaking? Or shall any seeming interruptions, such as have been stated, destroy the propriety of our calling these the ten garrisons of the frontier? The answer is, No, without dispute.

“So it is, and has been, respecting the ten kingdoms of Europe, once under the Roman scepter. They have been there for twelve hundred and sixty years. If several have had their names changed, according to the caprice of him who conquered, this change of name did not destroy existence. If others have had their territorial limits changed, the nation was still there. If others have fallen while successors were forming in their room, the ten horns were still there. If, during a few years out of a thousand, there were more than ten, if some temporary power reared its head, seeming to claim a place with the rest, and soon disappeared, it has not caused the beast to have less than ten horns.”

Scott remarks:—

“It is certain that the Roman Empire was divided into ten kingdoms; and though they might be sometimes more, and sometimes fewer, yet they were still known by the name of the ten kingdoms of the western empire.”

Thus the subject is cleared of all difficulty. Time has fully developed this great image in all its parts. Most strictly does it represent the events it was designed to symbolize. It stands complete upon its feet. Thus it has stood for nearly

fourteen hundred years. It waits to be smitten upon the feet by the stone cut out of the mountain without hand, that is, the Lord Jesus Christ. This is to be accomplished when the Lord shall be revealed in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. In the days of these kings, the God of Heaven is to set up a kingdom. We are in the days of these kings. We have been here nearly fourteen centuries. So far as this prophecy is concerned, the very next event is the setting up of God's everlasting kingdom. Other prophecies and innumerable signs show unmistakably its immediate proximity.

The coming kingdom! This ought to be the all-absorbing topic of the present generation. Reader, are you ready for the issue? He who enters this kingdom enters it not for a lifetime merely, such as men live in this present state, not to see it degenerate, not to see it overthrown by a succeeding and more powerful kingdom; but he enters it to participate in all its privileges and blessings, and to share its glories forever; for this kingdom is not to be left to other people. Again we ask you, Are you ready? The terms of heirship are most liberal: "If ye are Christ's, then are ye Abraham's seed, and heirs according to promise." Are you on terms of friendship with Christ, the coming King? Do you love his character? Are you trying to walk humbly in his footsteps and obey his teachings? If not, read your fate in the cases of those in the parable, of

whom it was said, Those mine enemies that would not have me to reign over them, bring hither and slay them before me. There is to be no rival kingdom where you can find an asylum, if you remain an enemy to this; for this is to occupy all the territory ever possessed by earthly kingdoms. It is to fill the whole earth. Happy they to whom the rightful Sovereign, the all-conquering King, at last can say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

VERSE 46. Then the king Nebuchadnezzar fell upon his face, and worshiped Daniel, and commanded that they should offer an oblation and sweet odors unto him. 47. The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret. 48. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. 49. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon; but Daniel sat in the gate of the king.

We have dwelt quite at length on the interpretation of the dream, which Daniel made known to the Chaldean monarch. From this, we must now return to the palace of Nebuchadnezzar, and to Daniel as he stands in the presence of the king, having made known to him the dream and the interpretation thereof, while the courtiers, and the baffled soothsayers, and astrologers, wait around in silent awe and wonder.

It might be expected that a youthful monarch, raised to the highest earthly throne, and in the full flush of uninterrupted success, would scarcely brook to be told that his kingdom, which he designed to last forever, and doubtless fondly hoped would so last, was to be overthrown by another people. Yet Daniel plainly and boldly made known this fact to the king; and the king, so far from being offended, fell upon his face before the prophet of God, and offered him worship. Daniel doubtless immediately countermanded the orders which the king issued to pay him divine honors. That Daniel had some communication with the king which is not here recorded is evident from verse 47: "The king answered unto Daniel," etc. And it may be still further inferred that Daniel labored to turn the king's feelings of reverence from himself to the God of Heaven, inasmuch as the king replies, "Of a truth it is that your God is a God of gods, and a Lord of kings."

Then the king made Daniel a great man, There are two things which in this life are specially considered to make a man great, and both these Daniel received from the king. 1. Riches. A man is considered great if he is a man of wealth; and we read that the king gave him many and great gifts. 2. Power. If in conjunction with riches, a man has power, certainly in popular estimation he is considered a great man; and this was bestowed upon Daniel in abundant measure. He was made ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.

Thus speedily and abundantly did Daniel begin to be rewarded for his fidelity to his own conscience, and the requirements of God. So great was Balaam's desire for the presents of a certain heathen king, that he endeavored to obtain them in spite of the Lord's expressed will to the contrary, and thus signally failed. Daniel did not act with a view to obtaining these presents; yet by maintaining his integrity with the Lord, they were given abundantly into his hands. His advancement, both with respect to wealth and power, was a matter of no small moment with him, as it enabled him to be of benefit to his fellow-countrymen less favored than himself in their long captivity.

Daniel did not become bewildered nor intoxicated by his signal victory and his wonderful advancement. He first remembers the three who were companions with him in anxiety respecting the king's matter; and as they had helped him with their prayers, he determines that they shall share with him in his honors. At his request they were placed over the affairs of Babylon; while Daniel himself sat in the gate of the king. The gate was the place where councils were held, and matters of chief moment were deliberated upon. The record is a simple declaration that Daniel became chief counselor to the king.

Daniel,

Chapter III.

THE FIERY ORDEAL.

VERSE 1. Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits ; he set it up in the plain of Dura, in the Province of Babylon.

There is a conjecture extant, that this image had some reference to the dream of the king as described in the previous chapter, it having been erected only twenty-three years subsequently, according to the marginal chronology. In that dream the head was of gold, representing Nebuchadnezzar's kingdom. That was succeeded by metals of inferior quality, denoting a succession of kingdoms. Nebuchadnezzar was doubtless quite gratified that his kingdom should be represented by the gold ; but that it should ever be succeeded by another kingdom was not so pleasing. Hence, instead of having simply the head of his image of gold, he made it all of gold, to denote that the gold of the head should extend through the entire image ; or, in other words, that his kingdom should not give way to another kingdom, but be perpetual.

It is probable that the height here mentioned, 90 feet at the lowest estimate, was not the height of

the image proper, but included the pedestal also. Nor is it probable that any more than the image proper, if even that, was of solid gold. It could have been overlaid with thin plates, nicely joined, at a much less expense, without detracting at all from its external appearance.

VERSE 2. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. 3. Then the princes, the governors, and captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. 4. Then a herald cried aloud, To you it is commanded, O people, nations, and languages, 5, That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; 6; And whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace. 7. Therefore, at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshiped the golden image that Nebuchadnezzar the king had set up.

The dedication of this image was made a great occasion. The chief men of all the kingdom were gathered together. So much pains and expense will men undergo in sustaining idolatrous and heathen systems of worship. So it is, and ever has been. Alas! that those who have the true religion should

be so far outdone in these respects by the upholders of the false and counterfeit. The worship was accompanied with music; and whoso should fail to participate therein was threatened with a fiery furnace. Such are ever the strongest motives to impel men in any direction, pleasure on the one hand, pain on the other.

In verse 6 is the first mention we have in the Bible of the division of time into hours. It was probably the invention of the Chaldeans.

VERSE 8. Wherefore at that time certain Chaldeans came near, and accused the Jews. 9. They spake and said to the king Nebuchadnezzar, O King, live forever. 10. Thou, O King hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image; 11; And whoso falleth not down and worshipeth, that he should be cast into the midst of a burning fiery furnace. 12. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O King, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up.

These Chaldeans who accused the Jews were probably the sect of philosophers who went by that name, and who were still smarting under the chagrin of their ignominious failure in respect to their interpretation of the king's dream of chapter 2. They were eager to seize upon any pretext to accuse the Jews before the king, and either disgrace or destroy them. They work upon the king's prejudice by strong intimations of their ingratitude:

Thou hast set them over the affairs of Babylon, and yet they have disregarded thee. Where Daniel was upon this occasion, is not known. He was probably absent on some business of the empire, the importance of which demanded his presence. But why should Shadrach, Meshach, and Abed-nego, since they knew they could not worship the image, be present on the occasion? It was because they were willing to comply with the king's requirements as far as they could without compromising their religion. The king required them to be present. With this they could comply, and did. He required them to worship the image. This their religion forbade, and this they therefore refused.

VERSE 13. Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. 14. Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up? 15. Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds, of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? 16. Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. 17. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. 18. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou has set up.

The forbearance of the king is shown in his granting Shadrach, Meshach, and Abed-nego, another trial, after their first failure to comply with his requirements. Doubtless the matter was thoroughly understood. They could not plead ignorance. They knew just what the king wanted, and their failure to do it was an intentional and deliberate refusal to obey him. With most kings this would have been enough to seal their fate. But no, says Nebuchadnezzar, I will overlook this, if upon a second trial they comply with the law. But they informed the king that he need not trouble himself to repeat the farce. "We are not careful," said they, "to answer thee in this matter." That is, you need not be to any further trouble to give us another trial, our mind is made up. We can answer just as well now as at any future time; and our answer is, "We will not serve thy gods, nor worship the golden image which thou hast set up. Our God can deliver if he will; but if not, it is just the same. We know his will, and to that we shall render unconditional obedience." Their answer was both honest and decisive.

VERSE 19. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego; therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. 20. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego; and to cast them into the burning fiery furnace. 21. Then these men were bound in their coats, their hosen, and their hats, and their other garments,

and were cast into the midst of the burning fiery furnace. 22. Therefore because the king's commandment was urgent and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. 23. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace. 24. Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counselors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O King. 25. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

Nebuchadnezzar was not entirely free from the faults and follies that ever beset an absolute monarch. Intoxicated with unlimited power, he could not brook disobedience or contradiction. Let his authority be resisted, on however good grounds, and he exhibits the weakness common to our fallen humanity under circumstances like his, and flies into a passion. Ruler of the world, he was not equal to that still harder task, of ruling his own spirit. And even the form of his visage was changed. From the calm, dignified, self-possessed ruler that he should have appeared, he betrayed himself, in look and act, the slave of ungovernable passion.

The furnace was heated one seven times hotter, or in other words, to its utmost capacity. The king overreached himself in this; for even if the fire had been suffered to have its ordinary effect upon the ones he cast in, it would only have destroyed them the sooner. Nothing would have

been gained by that means on the part of the king. But seeing they were delivered from it, much was gained on the part of the cause of God and his truth; for the more intense the heat, the greater and more impressive the miracle of being delivered from it. Every circumstance was calculated to show the direct power of God. They were bound in all their garments, but came out with not even the smell of fire upon them. The most mighty men in the kingdom were chosen to cast them in; not the most mighty as regards stature and strength, but the highest in rank and dignity. These the fire slew ere they came in contact with it; while on the Hebrews it had no effect, though they were in the very midst of its flames. It was evident that the fire was under the control of some supernatural intelligence; for while it had effect upon the cords with which they were bound, destroying them, so that they were free to walk about in the midst of the fire, it did not even singe their garments. They did not, as soon as free, spring out of the furnace, but continued therein; for, first, the king had put them in, and it was his to call them out; and, secondly, the form of the fourth was with them, and in his presence they could be content and joyful, as well in the furnace of fire, as in the delights and luxuries of the palace. Let us in all our trials, afflictions, persecutions, and straitened places, but have the form of the fourth with us, and it is enough.

The king said, And the form of the fourth is like

the Son of God. This language is by some supposed to refer to Christ. But it is not likely that the king had any idea of the Saviour. A better rendering, according to good authorities, would be "like a son of the gods;" that is, he had the appearance of a supernatural or divine being. Nebuchadnezzar subsequently called him an angel.

What a scathing rebuke upon the king for his folly and madness, was the deliverance of these worthies from the fiery furnace! The Chaldeans worshiped fire; yet the fire slew its devotees and spared its enemies. A higher power than any on earth had vindicated those who stood firm against idolatry, and poured contempt on the worship and requirements of the king.

VERSE 26. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. 27. And the princes, governors, and captains, and the king's counselors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. 28. Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. 29. Therefore I make a decree, That every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other

God that can deliver after this sort. 30. Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

When bidden, these three men came forth from the furnace. Then the princes, governors, and king's counselors, through whose advice, or at least concurrence, they had been cast into the furnace (for the king said to them, verse 24, Did not *we* cast three men bound into the midst of the fire?), were gathered together to look upon these men, and have optical and tangible proof of their wonderful preservation. The worship of the great image was lost sight of. The whole interest of this vast concourse of people was now concentrated upon these three remarkable men. All men's thoughts and minds were full of this wonderful occurrence. And how the knowledge of it would be spread abroad throughout the empire, as they should return to their respective provinces. What a notable instance in which God caused the wrath of man to praise him.

Then the king blessed the God of Shadrach, Meshach, and Abed-nego, and made a decree that none should speak against him. This, the Chaldeans had undoubtedly done. In those days, each nation had its god, or its gods; for there were gods many and lords many. And the victory of one nation over another was attributed to the fact that the gods of the conquered nation were not able to deliver them from the conquerors. The Jews had been wholly subjugated by the Babylonians, on which account they had no doubt spoken disparagingly or contempt-

uously of the God of the Jews. This the king now prohibits; for he is plainly given to understand that his success against the Jews was owing to their sins, not to any lack of power on the part of their God. His decree was good so far as it went; but it fell far short of what it should have been. While it forbade all speaking against the God of the Jews, it still permitted the nations to retain their false gods. While acknowledging the claims of the true God to respect and devotion, he should have prohibited idolatry, which was especially rebuked by the gracious dealings of God with his steadfast servants. Had these Jews been time-servers, the name of the true God had not thus been exalted in Babylon. What honor does the Lord put upon them that are steadfast toward him!

The king promoted them; that is, he restored to them the offices which they held before the charges of disobedience and treason were brought against them. At the end of verse 30, the Septuagint adds: "And he advanced them to be governors over all the Jews that were in his kingdom." It is not probable that he insisted on any further worship of his image.

Chapter IV.

NEBUCHADNEZZAR'S DECREE.

VERSE 1. Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. 2. I thought it good to shew the signs and wonders that the high God hath wrought toward me. 3. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

This chapter opens, says Dr. Clarke, with "a regular decree, and one of the most ancient on record." It was from the pen of Nebuchadnezzar, and was promulgated in the usual form. He wishes to make known, not to a few only, but to all people, nations, and languages, the wonderful dealings of God with him. People are ever ready to tell what God has done for them in the way of benefits and blessings. We ought to be no less ready to tell what God has done for us in the way of humiliation and chastisements. And Nebuchadnezzar sets us a good example in this respect, as we shall see from the subsequent portions of this chapter. He frankly confesses the vanity and pride of his heart, and the means that God took to abase him. With a genuine spirit of repentance and humiliation, he thinks it good, of his own free will, to show these things, that the sovereignty of God may be extolled, and his name adored.

In reference to the kingdom, he no longer claims immutability for his own, but makes a full surrender to God in acknowledging his kingdom alone to be everlasting, and his dominion from generation to generation.

VERSE 4. I Nebuchadnezzar was at rest in mine house, and flourishing in my palace : 5 : I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. 6. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. 7. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers ; and I told the dream before them ; but they did not make known unto me the interpretation thereof. 8. But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods : and before him I told the dream, saying, 9, O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. 10. Thus were the visions of mine head in my bed : I saw, and behold a tree in the midst of the earth, and the height thereof was great. 11. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth ; 12 ; The leaves thereof were fair, and the fruit thereof much, and in it was meat for all : the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. 13. I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from Heaven ; 14 ; He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit : let the beasts get away from under it, and the fowls from his branches. 15. Nevertheless, leave the stump

of his roots in the earth, even with a band of iron and brass, in the tender grass of the field ; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth ; 16 ; Let his heart be changed from man's, and let a beast's heart be given unto him ; and let seven times pass over him. 17. This matter is by the decree of the watchers, and the demand by the word of the holy ones : to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. 18. This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation : but thou art able ; for the spirit of the holy gods is in thee.

In the events here narrated, several striking points may be noticed.

1. Nebuchadnezzar was at rest in his house. He had accomplished successfully all his enterprises. He had subdued Syria, Phœnicia, Judea, Egypt, and Arabia. It was probably these great conquests that puffed him up, and betrayed him into such vanity and self-confidence. And this very time, when he felt most at rest and secure, when it was most unlikely that he would allow a thought to disturb his self-complacent tranquility,—this very time God takes to trouble him with fears and forebodings.

2. The means by which God did this. What could strike with fear the heart of such a monarch as Nebuchadnezzar ? He had been a warrior from his youth. With the perils of battle, and the terrors of slaughter and carnage, he had often stood

face to face, and his countenance had not blanched nor his nerves trembled. And what should make him afraid now? for no foe threatened, no hostile cloud was visible. As the most unlikely time was taken for him to be touched with fear, so the most unlikely means were selected by which to accomplish it,—a dream. His own thoughts, and the visions of his own head, were taken to teach him what nothing else could, a salutary lesson of dependence and humility. He who had terrified others, but whom no others could terrify, was made a terror to himself.

3. A still greater humiliation than that narrated in the second chapter, was brought upon the magicians. There they boasted that if they only had the dream they could make known the interpretation. Here Nebuchadnezzar remembers distinctly the dream, but meets the mortification of having his magicians ignominiously fail him again. They could not make known the interpretation, and resort is again had to the prophet of God.

4. The remarkable illustration of the reign of Nebuchadnezzar. This is symbolized by a tree in the midst of the earth. Babylon, where Nebuchadnezzar reigned, was about in the center of the then known world. The tree reached unto heaven, and the leaves thereof were fair. Its external glory and splendor were great; but this was not all of it, as is the case with too many kingdoms. It had internal excellences. The fruit of it was much, and it had meat for all. The beasts of the field had

shadow under it, the fowls of heaven dwelt in the boughs thereof, and all flesh was fed of it. What could represent more plainly and forcibly the fact that Nebuchadnezzar ruled his kingdom in such a way as to afford the fullest protection, support, and prosperity to all his subjects? To really accomplish this, is the perfection of earthly governments and the highest glory of any kingdom.

5. The mercy that God mingles with his judgments. When order was given that this tree should be cut down, it was commanded that the stump of the roots should be left in the earth, and protected with a band of iron and brass, that it might not be wholly given to decay, but that the source of future growth and greatness might be left. The day is coming when the wicked shall be cut down, and no such residue of hope be left them. No mercy will be mingled with their punishment. They shall be destroyed both root and branch.

6. An important key to prophetic interpretation. Verse 16. "Let *seven times* pass over him," said the decree. This is plain, literal narration; hence the time is here to be understood literally. How long a period is denoted? This may be determined by ascertaining how long Nebuchadnezzar, in fulfillment of this prediction, was driven out to have his dwelling with the beasts of the field; and this, Josephus informs us, was seven years. A "time," then, denotes one year. When used in symbolic prophecy, it would of course denote symbolic or prophetic time. A "time" would then denote a

prophetic year, or, each day standing for a year, three hundred and sixty literal years.

7. The interest that the holy ones, or the angels, take in human affairs. They are represented as demanding this dealing with Nebuchadnezzar. They see, as mortals never can see, how unseemly a thing is pride in the human heart. And they approve of, and sympathize with, the decrees and providences of God, with which he works for the correction of these evils. Man must know that he is not the architect of his own fortune, but there is One who ruleth in the kingdom of men, on whom his dependence should be humbly placed. A man may be a successful monarch; but he should not pride himself upon that; for, unless the Lord had set him up, he would have been the basest of men.

8. Nebuchadnezzar acknowledges the supremacy of the true God over the heathen oracles. He appeals to Daniel to solve the mystery. Thou art able, he says, for the spirit of the holy gods is in thee. The Septuagint has the singular, the Spirit of the holy God.

VERSE 19. Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. 20. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; 21; Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the

Daniel,

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beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: 22: It is thou, O King, that are grown and become strong; for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. 23. And whereas the king saw a watcher and an holy one coming down from Heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; 24; This is the interpretation, O King, and this is the decree of the Most High, which is come upon my lord the king; 25; That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. 26. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the Heavens do rule. 27. Wherefore, O King, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

The hesitation of Daniel, who sat astonished for one hour, did not arise from any difficulty he had in interpreting the dream, but from its being so delicate a matter to make it known to the king. Daniel had received favor from the king, nothing but favor, so far as we know, and it came hard for him to be the bearer of so terrible a threatening of judgment against him as was involved in this dream. He was troubled to determine in what way he could best

make it known. It seems the king anticipated something of this kind, and hence assured the prophet, by telling him not to let the dream or the interpretation trouble him; as if he had said, Do not hesitate to make it known, whatever bearing it may have upon me. Thus assured, Daniel speaks; and where can we find a parallel to the force and delicacy of his language: "The dream be to them that hate thee, and the interpretation thereof to thine enemies." A calamity is set forth in this dream, which we would might come upon your enemies rather than upon you.

Nebuchadnezzar had given a minute statement of his dream; and as soon as Daniel informed him that the dream applied to himself, it was evident that he had pronounced his own sentence. The interpretation, which follows is so plain that it need not detain us. The threatened judgments were conditional. They were to teach the king that the Heavens do rule; the word Heavens here being put for God, the Ruler of the Heavens. Hence Daniel takes occasion to give the king counsel in view of the threatened judgment. But he does not denounce him with harshness and censoriousness. Kindness and persuasion is the weapon he chooses to wield: "Let my counsel be acceptable unto thee." So the apostle beseeches men to suffer the word of exhortation. Heb. 13:22. If the king would break off his sins by righteousness and his iniquities by showing mercy to the poor, it might be a lengthening of his tranquility, or, as the margin reads, "An healing of thine

error." That is, he might even have averted the judgment the Lord designed to bring upon him.

VERSE 28. All this came upon the king Nebuchadnezzar. 29. At the end of twelve months he walked in the palace of the kingdom of Babylon. 30. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty? 31. While the word was in the king's mouth, there fell a voice from Heaven, saying, O king Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee. 32. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as the oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. 33. The same hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

Nebuchadnezzar failed to profit by the warning he had received. Yet God bore with him twelve months before the blow fell. All the while he was cherishing pride in his heart. At length it reached a climax beyond which God could not suffer it to pass. The king walked in the palace, and as he looked forth upon the wonders of that wonder of the world, great Babylon, the beauty of kingdoms, he forgot the Source of all his strength and greatness, and exclaimed, "Is not this great Babylon, that I have built?" The time had come for his humiliation. A voice from Heaven again announces the threatened judgment, and divine Providence proceeds

immediately to execute it. His reason departed. No longer the pomp and glory of his great city charmed him, when God with a touch of his finger took away his capability to appreciate and enjoy it. He forsook the dwellings of men, and sought a home and companionship among the beasts of the forest.

VERSE 34. And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation. 35. And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of Heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou? 36. At the same time my reason returned unto me; and for the glory of my kingdom, mine honor and brightness returned unto me, and my counselors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. 37. Now I Nebuchadnezzar praise and extol and honor the King of Heaven, all whose works are truth, and his ways judgment; and those that walk in pride he is able to abase.

At the end of the seven years, God removed his afflicting hand, and the reason and understanding of the king returned to him again. His first act then was to bless the Most High. On this, Matthew Henry has the following appropriate remark: "Those may justly be reckoned void of understanding that do not bless and praise God; nor do men ever rightly use their reason till they begin to be religious, nor live as men till they live to the glory of God. As reason is the *substratum* or *subject* of religion (so that creat-

ures which have no reason are not capable of religion), so religion is the crown and glory of reason, and we have our reason in vain, and shall one day wish we had never had it, if we do not glorify God with it."

His honor and brightness returned to him again, his counselors sought unto him, and he was once more established in the kingdom. The promise was, verse 26, that his kingdom should be sure unto him. During his insanity, his son, Evil-merodach, is said to have reigned, as regent, in his stead. Daniel's interpretation of the dream was doubtless well understood throughout the palace, and was probably more or less a subject of conversation. Hence the return of Nebuchadnezzar to his kingdom must have been anticipated, and looked for with interest. Why he was permitted to make his home in the open field in so forlorn a condition, instead of being comfortably cared for by the attendants of the palace, we are not informed. It is supposed that he dextrously escaped from the palace, and eluded all search.

The affliction had its designed effect. The lesson of humility was learned. He did not forget it with returning prosperity. He was ready to acknowledge that the Most High ruled in the kingdom of men and gave it to whomsoever he would; and he sent forth through all his realm a royal proclamation, containing an acknowledgment of his pride, and a manifesto of praise and adoration to the King of Heaven.

This is the last scripture record we have of Nebu-

chadnezzar. This decree is dated in the authorized version, says Dr. Clarke, 563 B. C., one year before Nebuchadnezzar's death; though some place the date of this decree seventeen years before his death. Be this as it may, it is not probable that he again relapsed into idolatry, but died in the faith of the God of Israel.

Thus closed the life of this remarkable man. With all the temptations incident to his exalted position as king, may we not suppose that God saw in him honesty of heart, integrity, and purity of purpose, which he could use to the glory of his name? Hence his wonderful dealings with him, all of which seem to have been designed to wean him from his false religion, and attach him to the service of the true God. We have, first, his dream of the great image, containing such a valuable lesson for the people of all coming generations. Secondly, his experience with Shadrach, Meshach, and Abed-nego, in reference to his golden image, wherein he was again led to an acknowledgment of the supremacy of the true God. And lastly, we have the wonderful incidents recorded in this chapter, showing the still unceasing efforts of the Lord to bring him to a full acknowledgment of himself. And may we not hope that the most illustrious king of the first prophetic kingdom, the head of gold, may at last have part in that kingdom, before which all earthly kingdoms shall become as the chaff, the glory of which shall never dim, and its dominion have no end?

Chapter V.

BELSHAZZAR'S FEAST.

VERSE 1. Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

The chief feature of interest pertaining to this chapter is the fact that it describes the closing scene of the Babylonish empire, the transition from the gold to the silver of the great image, and from the lion to the bear of Daniel's vision in chapter 7. This feast is supposed by some to have been a stated annual festival, the anniversary of the conquest of Judea. On this account, Cyrus, who was then besieging Babylon, learned of its approach, and knew when to lay his plans for the overthrow of the city. Our translation reads that Belshazzar, having invited a thousand of his lords, drank before the thousand. Some translate it, "*drank against the thousand,*" showing him, with all his other vile and contemptible propensities, to have been an enormous drinker.

VERSE 2. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. 3. Then they brought the golden vessels that were taken out of the

temple of the house of God which was at Jerusalem ; and the king, and his princes, his wives, and his concubines, drank in them. 4. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

That this festival had some reference to former victories over the Jews, may be inferred from the fact that the king, when he began to be heated with his wine, called for the sacred vessels which had been taken from Jerusalem. It would be most likely that, lost to a sense of all sacred things, he would use them to celebrate the victory by which they were obtained. No other king, probably, had carried his impiety to such a height as this. And while they drank wine from vessels dedicated to the true God, they praised their gods of gold, silver, brass, iron, wood, and stone. Perhaps, as noticed on chap. 3. 29, they celebrated the superior power of their gods over the God of the Jews, from whose vessels they now drank to their heathen deities.

VERSE 5. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace ; and the king saw the part of the hand that wrote. 6. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. 7. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. 8. Then came in all the king's wise men : but they could not

read the writing, nor make known to the king the interpretation thereof. 9. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

No flashes of supernatural light, no deafening peals of thunder announced the interference of God in their impious revelries. A hand silently appeared tracing mystic characters upon the wall. It wrote over against the candlestick. In the light of their own lamp they saw it. Terror seized upon the king ; for his conscience accused him. Although he could not read the writing, he knew it was no message of peace and blessing that was traced in glittering characters upon his palace wall. And the description the prophet gives of the effects of the king's fear cannot be excelled in any particular. The king's countenance was changed, his heart failed him, pain seized him, and so violent was his trembling, that his knees smote one against another. He forgot his boasting and revelry ; he forgot his dignity ; and he cried aloud for his astrologers and soothsayers to solve the meaning of the terrible apparition.

VERSE 10. Now the queen, by reason of the words of the king and his lords, came into the banquet house : and the queen spake and said, O king, live forever : let not thy thoughts trouble thee, nor let thy countenance be changed. 11. There is a man in thy kingdom, in whom is the spirit of the holy gods ; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him ; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians,

astrologers, Chaldeans, and soothsayers ; 12 ; Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar : now let Daniel be called, and he will show the interpretation. 13. Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry ? 14. I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. 15. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof : but they could not show the interpretation of the thing. 16. And I have heard of thee, that thou canst make interpretations, and dissolve doubts : now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

It seems that the knowledge of Daniel had been lost from the court and palace. As in the case of the Israelites in Egypt, a king rose who knew not Joseph, so in this case, Nebuchadnezzar was succeeded by kings that knew not Daniel. The queen who came in and made known to the king that there was such a person in his kingdom, is supposed to have been the widow of Nebuchadnezzar, in whose memory the wonderful part Daniel had acted in his reign, was still fresh and vivid. Nebuchadnezzar is here called Belshazzar's father according to the usage common in those times of calling any paternal ancestor, father, and any male descendant,

son. Nebuchadnezzar was really his grandfather. Daniel was brought in, and the king inquired if he was the Daniel who was of the children of the captivity of Judah. This captivity was the great subject of that occasion ; and thus acute was the vengeance God was about to take on the king ; that is, that while they were celebrating their victory over the Jews, and drinking from the sacred vessels then taken, God so orders that at that moment they become paralyzed with terror, and one of those very captives has to be called in to pronounce the merited doom upon their wicked course.

VERSE 17. Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another ; yet I will read the writing unto the king, and make known to him the interpretation. 18. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor. 19. And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him : whom he would he slew ; and whom he would he kept alive ; and whom he would he set up ; and whom he would he put down. 20. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him. 21. And he was driven from the sons of men ; and his heart was made like the beasts, and his dwelling was with the wild asses : they fed him with grass like oxen, and his body was wet with the dew of heaven ; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. 22. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this ; 23 ; But hast lifted up thyself against the Lord of Heaven ; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and

thy concubines, have drunk wine in them ; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know : and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. 24. Then was the part of the hand sent from him ; and this writing was written.

Daniel first of all disclaims the idea of being influenced by such motives as governed the soothsayers and astrologers. He says, Let thy rewards be to another. He wishes it distinctly understood that he does not enter upon the work of interpreting this matter on account of the offer of gifts and rewards. He then rehearses the experience of his grandfather, Nebuchadnezzar, as set forth in the preceding chapter. He told the king that though he knew all this, yet he had not humbled his heart, but had lifted up himself against the God of Heaven, and even carried his impiety so far as to profane his sacred vessels, praising the senseless gods of men's making, and failing to glorify the God in whose hands his breath was. For this reason he tells him it is, that the hand has been sent forth from that God whom he had daringly and insultingly challenged, to trace those characters of fearful though hidden import. He then proceeds to explain the writing.

VERSE 25. And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. 26. This is the interpretation of the thing : MENE ; God hath numbered thy kingdom, and finished it. 27. TEKEL ; Thou art weighed in the balances, and art found wanting. 28. PERES ; Thy kingdom is divided, and given to the Medes and Persians.

29. Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

It is not known in what language this inscription was written. If it had been in Chaldean, the king's wise men would have been able to read it. Dr. Clarke conjectures that it was written in the Samaritan, which is the true Hebrew, and with which Daniel was familiar, as it was the character used by the Jews previous to the Babylonish captivity. It seems to us more likely that it was a character strange to all the parties, and that it was specially made known to Daniel by the Spirit of the Lord.

In this inscription each word stands for a short sentence. *Mene*, numbered; *Tekel*, weighed; *Upharsin*, from the root *peres*, divided. God, whom you have defied, has your kingdom in his own hands, and has numbered its days and finished its course, just at the time you thought it at the height of its prosperity. You, who have lifted up your heart in pride, as the great one of the earth, are weighed, and found lighter than vanity. Your kingdom, which you dreamed was to stand forever, is divided between the foes already waiting at your gates. Notwithstanding this terrible denunciation, Belshazzar did not forget his promise, but had Daniel at once invested with the scarlet robe and chain of gold, and proclaimed him third ruler in the kingdom. This Daniel accepted, probably with a view

to be better prepared to look after the interests of his people during the transition to the succeeding kingdom.

VERSE 30. In that night was Belshazzar the king of the Chaldeans slain. 31. And Darius the Median took the kingdom, being about threescore and two years old.

The scene here so briefly mentioned is described in remarks on verse 39 of chapter 2. While Belshazzar was indulging in his presumptuous revelry, while the angel's hand was tracing the doom of the empire on the walls of the palace, while Daniel was making known the fearful import of the heavenly writing, the Persian soldiery, through the emptied channel of the Euphrates, had made their way into the heart of the city, and were speeding forward with drawn swords to the palace of the king. Scarcely can it be said that they surprised him, for God had just forewarned him of his doom. But they found him and slew him; and in the person of this, its last and most unworthy king, the empire of Babylon ceased to be.

As a fitting conclusion to this chapter, we give the following beautiful poetic description of Belshazzar's feast from the pen of Edwin Arnold, author of "The Light of Asia." It was written in 1852, and obtained the Newdegate prize for an English poem on the "Feast of Belshazzar," at University College, Oxford:—

Not by one portal, or one path alone
God's holy messages to men are known;
Waiting the glances of his awful eyes,
Silver-winged seraphs do him embassies;

And stars, interpreting his high behest,
Guide the lone feet and glad the falling breast ;
The rolling thunder and the raging sea
Speak the stern purpose of the Deity,
And storms beneath and rainbow hues above
Herald his anger or proclaim his love ;
The still small voices of the summer day,
The red sirocco, and the breath of May,
The lingering harmony in ocean shells,
The fairy music of the meadow bells,
Earth and void air, water and wasting flame,
Have words to whisper, tongues to tell, his name.
Once, with no cloak of careful mystery,
Himself was herald of his own decree ;
The hand that edicts on the marble drew,
Graved the stern sentence of their scorner too.
Listen and learn ! Tyrants have heard the tale,
And turned from hearing terror-struck and pale ;
Spiritless captives, sinking with the chain,
Have read this page and taken heart again.

From sunlight unto starlight, trumpets told
Her king's command in Babylon the old ;
From sunlight unto starlight, west and east,
A thousand satraps girt them for the feast,
And reined their chargers to the palace hall
Where king Belshazzar held high festival :
A pleasant palace under pleasant skies,
With cloistered courts and gilded galleries,
And gay kiosk and painted balustrade,
For winter terraces and summer shade ;
By court and terrace, minaret and dome,
Euphrates, rushing from his mountain home,
Rested his rage, and curbed his crested pride
To belt that palace with his bluest tide ;
Broad-fronted bulls with chiseled feathers barred,
In silent vigil keeping watch and ward,

Giants of granite wrought by cunning hand,
Guard in the gate and frown upon the land :
Not summer's glow nor yellow autumn's glare
Pierced the broad tamarisks that blossomed there ;
The moonbeams darting through their leafy screen
Lost half their silver in the softened green,
And fell with lessened luster, broken light,
Tracing quaint arabesque of dark and white ;
Or dimly tinting on the graven stones
The pictured annals of Chaldean thrones.
There, from the rising to the setting day,
Birds of bright feather sang the light away,
And fountain waters on the palace floor
Made even answer to the river's roar,
Rising in silver from the crystal well,
And breaking into spangles as they fell ;
Though now ye heard them not—for far along
Rang the broad chorus of the banquet song,
And sounds as gentle, echoes soft as these,
Died out of hearing from the revelries.

High on a throne of ivory and gold,
From crown to footstool clad in purple fold,
Lord of the east from sea to distant sea,
The king Belshazzar feasteth royally—
And not that dreamer in the desert cave
Peopled his paradise with pomp as brave :
Vessels of silver, cups of crusted gold,
Blush with a brighter red than all they hold ;
Pendulous lamps like planets of the night
Flung on the diadems a fragrant light,
Or slowly swinging in the midnight sky
Gilded the ripples as they glided by :—
And sweet and sweeter rose the cittern's ring,
Soft as the beating of a seraph's wing,
And swift and swifter in the measured dance
The tresses gather and the sandals glance,
Daniel,

And bright and brighter at the festal board
The flagons bubble and the wines are poured ;
No lack of goodly company was there,
No lack of laughing eyes to light the cheer ;
From Dara trooped they, from Daremma's grove
"The suns of battle and the moons of love ;" *
From where Arsissa's silver waters sleep
To Imla's marshes and the inland deep,
From pleasant Calah and from Cittacene
The horseman's captain and the harem's queen.

It seemed no summer-cloud of passing woe
Could fling its shadow on so fair a show ;
It seemed the gallant forms that feasted there
Were all too grand for woe, too great for care ;—
Whence came the anxious eye, the altered tone,
The dull presentiment no heart would own,
That ever changed the smiling to a sigh
Sudden as sea-bird flashing from the sky :
It is not that they know the spoiler waits
Harnessed for battle at the brazen gates,
It is not that they hear the watchman's call
Mark the slow minutes on the leaguered wall :
The clash of quivers and the ring of spears
Make pleasant music in a soldier's ears,
And not a scabbard hideth sword to-night
That hath not glimmered in the front of fight.
May not the blood in every beating vein
Have quick foreknowledge of the coming pain,
Even as the prisoned silver,† dead and dumb,
Shrinks at cold winter's footfall ere he come ?

The king hath felt it, and the heart's unrest
Heaved the broad purple of his belted breast.
Sudden he speaks,— "What ! doth the beaded juice
Savor like hyssop that ye scorn its use ?

* Hafiz, the Persian, Anacreon.

† The quicksilver of the tube of the thermometer.

Wear ye so pitiful and sad a soul,
That tramp of foemen scares ye from the bowl?
Think ye the gods on yonder starry floor
Tremble for terror when the thunders roar?
Are we not gods? have we not fought with God?
And shall we shiver at a robber's nod?
No; let them batter till the brazen bars
Ring merry mocking of their idle wars.
Their fall is fated for to-morrow's sun;
The lion rouses when his feast is done.
Crown me a cup—and fill the bowls we brought
From Judah's temple when the fight was fought;
Drink, till the merry madness fill the soul,
To Salem's conqueror in Salem's bowl;
Each from the goblet of a god shall sip,
And Judah's gold tread heavy on the lip.*
The last loud answer dies along the line,
The last light bubble bursts upon the wine,
His eager lips are on the jeweled brink,—
Hath the cup poison that he doubts to drink?
Is there a spell upon the sparkling gold,
That so his fevered fingers quit their hold?
Whom sees he where he gazes? what is there
Freezing his vision into fearful stare?
Follow his lifted arm and lighted eye
And watch with them the wondrous mystery.

There cometh forth a hand, upon the stone,
Graving the symbols of a speech unknown.
Fingers like mortal fingers, leaving there
The blank wall flashing characters of fear;
And still it glideth silently and slow,
And still beneath the spectral letters grow;
Now the scroll endeth; now the seal is set;

* "He never drinks

But Timon's silver treads upon his lips."

SHAK. *Tit. And.*

The hand is gone ; the record tarries yet.
As one who waits the warrant of his death,
With pale lips parted and with bridled breath,
They watch the sign and dare not turn to seek
Their fear reflected in their fellows' cheek,
But stand as statues where the life is none,
Half the jest uttered, half the laughter done,
Half the flask empty, half the flagon poured ;
Each where the phantom found him at the board
Struck into silence, as December's arm
Curbs the quick ripples into crystal calm.

With wand of ebony and sable stole
Chaldea's wisest scan the spectral scroll.
Strong in the lessons of a lying art,
Each comes to gaze, but gazes to depart ;
And still for mystic sign and muttered spell
The graven letters guard their secret well ;
Gleam they for warning, glare they to condemn ;
God speaketh, but he speaketh not for them.

Oh, ever, when the happy laugh is dumb,
All the joy gone, and all the anguish come ;
When strong adversity and subtle pain
Wring the sad soul and rack the throbbing brain ;
When friends once faithful, hearts once all our own,
Leave us to weep, to bleed and die alone ;
When fears and cares the lonely thought employ,
And clouds of sorrow hide the sun of joy ;
When weary life, breathing reluctant breath,
Hath no hope sweeter than the hope of death,—
Then the best counsel and the last relief,
To cheer the spirit or to cheat the grief,
The only calm, the only comfort heard,
Comes in the music of a woman's word
Like beacon-bell on some wild island shore,
Silverly ringing in the tempest's roar,

Whose sound borne shipward through the midnight
gloom,
Tells of the path, and turns her from her doom.

So in the silence of that awful hour,
When baffled magic mourned its parted power,
When kings were pale, and satraps shook for fear,
A woman speaketh, and the wisest hear.
She, the high daughter of a thousand thrones,
Telling with trembling lip and timid tones
Of him, the captive, in the feast forgot,
Who readeth visions ; him, whose wondrous lot
Sends him to lighten doubt and lessen gloom,
And gaze undazzled on the days to come ;
Daniel, the Hebrew, such his name and race,
Held by a monarch highest in his grace,
He may declare—oh ! bid them quickly send,
So may the mystery have happy end.

Calmly and silent as the fair, full moon
Comes smiling upward in the sky of June,
Fearfully as the troubled clouds of night
Shrink from before the coming of its light,
So through the hall the prophet passed along,
So from before him fell the festal throng ;
By broken wassail-cup, and wine o'erthrown,
Pressed he still onward for the monarch's throne.
His spirit failed him not, his quiet eye
Lost not its light for earthly majesty ;
His lip was steady and his accent clear,—
“ The king hath needed me, and I am here.”

“ Art thou the prophet ? read me yonder scroll,
Whose undeciphered horror daunts my soul.
There shall be guerdon for the grateful task,
Fitted for me to give, for thee to ask :
A chain to deck thee, and a robe to grace,
Thine the third throne, and thou the third in place.”

He heard, and turned him where the lighted wall
Dimmed the red torches of the festival,
Gazed on the sign with steady gaze and set,
And he who quailed not at a kingly threat
Bent the true knee and bowed the silver hair,
For that he knew the King of kings was there ;
Then nerved his soul the sentence to unfold,
While his tongue trembled at the tale it told.
And never tongue shall echo tale as strange
Till that change cometh which shall never change.

“ Keep for thyself the guerdon and the gold ;
What God hath graved, God’s prophet must unfold ;
Could not thy father’s crime, thy father’s fate,
Teach thee the terror thou hast learned too late ?
Hast thou not read the lesson of his life,—
Who wars with God shall strive a losing strife ?
His was a kingdom mighty as thine own,
The sword his scepter and the earth his throne ;
The nations trembled when his awful eye
Gave to them leave to live or doom to die.
The lord of life, the keeper of the grave,
His frown could wither and his smile could save.
Yet when his heart was hard, his spirit high,
God drave him from his kingly majesty,
Far from the brotherhood of fellow-men,
To seek for dwelling in the desert den ;
Where the wild asses feed and oxen roam,
He sought his pasture and he made his home ;
And bitter-biting frost and dews of night
Schooled him in sorrow till he knew the right,—
That God is ruler of the rulers still,
And setteth up the sovereign that he will.
Oh, hadst thou treasured in repentant breast
His pride and fall, his penitence and rest,
And bowed submissive to Jehovah’s will,
Then had thy scepter been a scepter still.

But thou hast mocked the majesty of Heaven,
And shamed the vessels to its service given,
And thou hast fashioned idols of thine own,—
Idols of gold, of silver, and of stone ;
To them hast bowed the knee, and breathed the breath,
And they must help thee in the hour of death.
Woe for the sign unseen, the sin forgot !
God was among ye, and ye knew it not !
Hear what he sayeth now, ' Thy race is run,
Thy years are numbered and thy days are done ;
Thy soul hath mounted in the scale of fate,
The Lord hath weighed thee, and thou lackest weight :
Now in thy palace porch the spoilers stand,
To seize thy scepter, to divide thy land.' ”

He ended, and his passing foot was heard,
But none made answer, not a lip was stirred ;
Mute the free tongue and bent the fearless brow,
The mystic letters had their meaning now.
Soon came there other sound,—the clash of steel,
The heavy ringing of the iron heel,
The curse in dying, and the cry for life,—
The bloody voices of the battle strife. ,

That night they slew him on his father's throne,
The deed unnoticed and the hand unknown ;
Crownless and scepterless Belshazzar lay,
A robe of purple round a form of clay.

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Chapter VI.

DANIEL IN THE LIONS' DEN.

VERSE 1. It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom ; 2 ; And over these three presidents ; of whom Daniel was first ; that the princes might give accounts unto them, and the king should have no damage. 3. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him ; and the king thought to set him over the whole realm. 4. Then the presidents and princes sought to find occasion against Daniel concerning the kingdom ; but they could find none occasion nor fault ; forasmuch as he was faithful, neither was there any error or fault found in him. 5. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

Babylon was taken by the Persians, and Darius the Median placed upon the throne, B. C. 538. Two years later, B. C. 536, Darius dying, Cyrus took the throne. Somewhere, therefore, between these two dates the event here narrated occurred.

Daniel was a chief actor in the kingdom of Babylon in the height of its glory ; and from that time on, to the time that the Medes and Persians took the throne of universal empire, he was at least a resident of that city, and acquainted with all the affairs of the kingdom ; yet he gives us no consecutive account of events that occurred during his

long connection with these kingdoms. He only touches upon an event here and there such as is calculated to lead the people of God in all ages to be steadfast, and inspire faith and hope and courage in their hearts.

The event narrated in this chapter is alluded to by the apostle Paul in Heb. 11, where he speaks of some who through faith have "stopped the mouths of lions." Darius set over the kingdom a hundred and twenty princes, there being, as is supposed, at that time a hundred and twenty provinces in the empire, each one having its prince or governor. By the victories of Cambyzes and Darius Hystaspes, it was afterward enlarged to a hundred and twenty-seven provinces. Esth. 1:1. Over these one hundred and twenty were set three, and of these Daniel was chief. Preference was given to Daniel because of his excellent spirit. Daniel, who, for being a great man in the empire of Babylon, might have been esteemed an enemy by Darius, and so have been banished or otherwise put out of the way; or, being a captive from a nation then in ruins, might have been despised and set at naught, was not treated in either of these ways; but, to the credit of Darius be it said, he was preferred over all because the discerning king saw in him an excellent spirit. And the king thought to set him over the whole realm. Then was the envy of the other rulers raised against him, and they set about to destroy him. But Daniel's conduct was perfect so far as related to the kingdom. He was faithful and true. They could

find no occasion against him on that score. Then they said they could find no occasion against him except as concerning the law of his God. So let it be with us. A person can have no better recommendation.

VERSE 6. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live forever. 7. All the presidents of the kingdom, the governors, and the princes, the counselors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. 8. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. 9. Wherefore king Darius signed the writing and the decree. 10. Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Mark the course these persons took to accomplish their nefarious purposes. They came together to the king,—came tumultuously, says the margin. They came as though some urgent matter had suddenly come up, and they had come unanimously to present it before him. They claimed that all were agreed. This was false; for Daniel, the chief of them all, was not of course consulted in the matter. The decree they fixed upon was one which would flatter the king's vanity, and thus the more readily gain his assent. It would be a position before unheard of, for a man to be the only dispenser of fa-

vors and granter of petitions for thirty days. Hence the king, not fathoming their evil designs, signed the decree, and it took its place on the statute book, as one of the unalterable laws of the Medes and Persians.

Mark the length to which people will go to accomplish the ruin of the good. If they had made the decree read that no petition should be asked of the God of the Hebrews, which was the real design of the matter, the king would at once have divined their object, and the decree would not have been signed. So they gave it a general application, and were willing to ignore and heap insult upon their whole system of religion, and all the multitude of their gods, for the sake of ruining the object of their hatred.

Daniel foresaw the conspiracy going on against him ; but took no means to thwart it. He simply committed himself to God, and left the issue to his providence. He did not leave the empire on pretended business, or perform his devotions with more than ordinary secrecy ; but, when he knew the writing was signed, just as aforetime, with his face turned toward his beloved Jerusalem, he kneeled down in his chamber three times a day, and poured out his prayers and supplications to God.

VERSE 11. Then these men assembled, and found Daniel praying and making supplication before his God. 12. Then they came near, and spake before the king concerning the king's decree: Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den

of lions? The king answered and said, This thing is true, according to the law of the Medes and Persians, which altereth not. 13. Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. 14. Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him; and he labored till the going down of the sun to deliver him. 15. Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed. 16. Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. 17. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

It only remained for these men, having set the trap, to watch their victim, that they might ensnare him therein. So they again came tumultuously together, this time at the residence of Daniel, as though some important business had called them suddenly together to consult the chief of the presidents; and lo, they found him just as they intended and hoped, praying to his God. So far all has worked well. They were not long in going to the king with the matter, and, to render it more sure, got an acknowledgment from the king that such a decree was in force. Then they were ready to inform against Daniel; and mark their mean resort to excite the prejudices of the king: "That Daniel, which is of

the children of the captivity of Judah." Yes, that poor captive, who is entirely dependent on you for all that he enjoys, so far from being grateful and appreciating your favors, regards not you, nor pays any attention to your decree. Then the king saw the trap that had been prepared for him, as well as for Daniel, and he labored till the going down of the sun to deliver him, probably by personal efforts with the conspirators, to cause them to relent, or by arguments and endeavors to procure the repeal of the law. But they were inexorable. The law was sustained ; and Daniel, the venerable, the grave, the upright and faultless servant of the kingdom, is thrown, as if he had been one of the vilest of malefactors, into the den of lions to be devoured by them.

VERSE 18. Then the king went to his palace, and passed the night fasting ; neither were instruments of music brought before him ; and his sleep went from him. 19. Then the king arose very early in the morning, and went in haste unto the den of lions. 20. And when he came to the den, he cried with a lamentable voice unto Daniel ; and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions ? 21. Then said Daniel unto the king, O king, live forever. 22. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me ; forasmuch as before him innocency was found in me ; and also before thee, O king, have I done no hurt. 23. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. 24. And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions,

them, their children, and their wives ; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

The course of the king after Daniel had been cast into the den of lions attests his genuine interest in his behalf, and the severe condemnation he felt for his own course in the matter. At earliest dawn he repaired to the den where his prime minister had passed the night in company with hungry and ravenous beasts. Daniel's response to his first salutation was no word of reproach for the king's course in yielding to his persecutors, but a term of respect and honor, "O king, live forever." He afterward, however, reminds the king, in a manner which he must have keenly felt, but to which he could take no exception, that before him he had done no hurt. And on account of his innocency, God, whom he served continually, not at intervals nor by fits and starts, had sent his angel, and shut the lions' mouths.

Here, then, stood Daniel preserved by a power higher than any of earth. His cause was vindicated, his innocency declared. No hurt was found on him, because he believed in his God. Faith did it. A miracle had been wrought. Why, then, were Daniel's accusers brought and cast in? It is said that they attributed the preservation of Daniel, not to any miracle in his behalf, but to the fact that the lions chanced at that time not to be hungry. Then, said the king, they will no more attack you than him, so we will test the matter by putting you in. The lions were hungry enough when they could get

hold of the guilty; and these men were torn to pieces ere they reached the bottom of the den. Thus was Daniel's case doubly vindicated; and thus strikingly were the words of Solomon fulfilled: "The righteous is delivered out of trouble, and the wicked cometh in his stead." Prov. 11:8.

VERSE 25. Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. 26. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. 27. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. 28. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

The result of this experience of Daniel is that another proclamation goes out through the empire in favor of the true God, the God of Israel. All men were to fear and tremble before him. What Daniel's enemies designed to prove his ruin, resulted only in his advancement. In this case, and in case of the three Hebrews in the fiery furnace, the seal of God is set in favor of two great lines of duty: 1. As in the case of the three in the fiery furnace, not to yield to any known sin; and 2. As in the present case, not to omit any known duty. And from these instances, the people of God are to take encouragement, in all ages.

The decree of the king sets forth the character of the true God in fine terms: 1. He is the living

God ; all others are dead. 2. He is steadfast forever ; all others change. 3. He has a kingdom ; for he made and governs all. 4. His kingdom shall not be destroyed ; all others come to an end. 5. His dominion is without end ; no human power can prevail against it. 6. He delivereth those who are in bondage. 7. He rescueth his servants from their enemies when they call upon him for help. 8. He worketh wonders in the heavens and signs upon the earth. 9. And to complete all, he hath delivered Daniel, giving before our own eyes the fullest proof of his power and goodness in rescuing his servant from the power of the lions. How excellent a eulogium is this on the great God and his faithful servant !

Thus closes the historical part of the book of Daniel. We now come to the prophetical portion, which, like a shining beacon light, has thrown its rays over all the course of time from that point to the present, and is still lighting up the pathway of the church onward to the eternal kingdom.



BABYLON.



MEDO-PERSIA.



GREECE.

PLATE II. SYMBOLS OF DANIEL VII.

Chapter VII.

THE FOUR BEASTS.

VERSE 1. In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head upon his bed; then he wrote the dream, and told the sum of the matters.

This is the same Belshazzar mentioned in chapter 5. Chronologically, therefore, this chapter follows chapter 5. But chronological order has been disregarded, in order that the historical part of the book might stand by itself, and the prophetical part, on which we now enter, might not be interrupted by writings of that nature.

VERSE 2. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. 3. And four great beasts came up from the sea, diverse one from another.

All scripture language is to be taken literally, unless there exists some good reason for supposing it to be figurative; and all that is figurative is to be interpreted by that which is literal. That the language here used is symbolic, is evident from verse 17, which reads, "These great beasts which are four, are four kings which shall arise out of the earth." And to show that these are not kings simply, but kingdoms, the angel continues, "But the saints of the Most High shall take the kingdom."

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And further, in the explanation in verse 23, the angel said, The fourth beast shall be the fourth kingdom upon the earth. These beasts are therefore symbols of four great kingdoms; and the circumstances under which they arise, and the means by which their elevation was accomplished, as represented in prophecy, are symbolic also. The symbols introduced are, the four winds, the sea, four great beasts, ten horns, and another horn which had eyes and a mouth and rose up in war against God and his people. We have now to inquire what they denote.

Winds, in symbolic language, denote strife, political commotion, and war. Jer. 25:31, 32, 33. "Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." Here the prophet speaks of a controversy which the Lord is to have with all nations when the wicked shall be given to the sword, and the slain of the Lord shall be from one end of the earth to the other; and the strife and commotion which produces all this destruction is called a great whirlwind.

That winds denote strife and war is further evident from a consideration of the vision itself; for as the result of the striving of the winds, kingdoms arise and fall; and these events are accomplished through political strife.

The Bible definition of sea, or waters, when used as a symbol, is peoples, and nations, and tongues. In proof of this, we have only to read Rev. 17: 15, where it is expressly so declared.

The definition of the symbol of the four beasts is given to Daniel ere the close of the vision. Verse 17: "These great beasts which are four, are four kings which shall arise out of the earth." The field of the vision is thus definitely opened before us.

VERSE 4. The first was like a lion, and had eagles' wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

As these beasts denote four kings, or kingdoms, we inquire, What four? Where shall we commence to enumerate? These beasts do not rise all at once, but consecutively, as they are spoken of as first, second, etc.; and the last one is in existence when all earthly scenes are brought to an end by the final Judgment. Now, from the time of Daniel to the end of this world's history, there were to be but four universal kingdoms, as we learn from Nebuchadnezzar's vision of the great image in chapter 2. Daniel was still living under the same kingdom which he had declared in his interpretation of the king's dream, about forty-eight years before, to be the head of gold. The first beast of this vision must, therefore, denote the same as the head of gold of the great image, namely, the kingdom of Babylon, and the other beasts the succeeding kingdoms as shown by that image. But if this vision covers

essentially the same ground as the image of chapter 2, the query may arise why it is given; why was not the vision of chapter 2 sufficient? We answer, The ground is passed over again and again, that additional characteristics may be brought out, and additional facts and features may be presented. It is thus that we have line upon line. Here earthly governments are represented as viewed in the light of Heaven. Their true character is shown by the symbols of wild and ravenous beasts.

At first, the lion had eagles' wings, denoting the rapidity with which Babylon extended its conquests under Nebuchadnezzar. When this vision was given, a change had taken place. Its wings had been plucked. It no longer flew like an eagle upon its prey. The boldness and spirit of the lion were gone. A man's heart, weak, timorous, and faint, had taken its place. Such was emphatically the case in the person of the imbecile and pusillanimous Belshazzar, who in weakness and fear shut himself up in the city of Babylon, and with whom the Babylonian kingdom came to an end, B. C. 538.

VERSE 5. And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, *Arise, devour much flesh.*

As in the great image of chapter 2, so in this series of symbols, a marked deterioration will be noticed as we descend from one kingdom to another. The breast and arms of silver were inferior to the head of gold. The bear was inferior to the lion.

Medo-Persia fell short of Babylon in wealth and magnificence, and the brilliancy of its career. And now we come to additional particulars respecting this power. The bear raised itself up on one side. This kingdom was composed of two nationalities, the Medes and Persians. The same fact is represented by the two horns of the ram of chapter 8, of which it is said, the higher came up last. This illustrates the same thing as the bear's rising up on one side, that is, the Persian element came up last, but attained the higher eminence, becoming the leading division of the kingdom. The three ribs perhaps signify the three provinces of Babylon, Lydia, and Egypt, which were especially ground down and oppressed by this power. Their saying unto it, "Arise and devour much flesh," is thought by some to refer to the stimulus given to the Medes and Persians, by the overthrow of these provinces, to plan and enter upon extensive conquests. The character of the power is well represented by a bear. The Medes and Persians were cruel and rapacious,—robbers and spoilers of the people. As already noticed in the exposition of chapter 2, it dated from the overthrow of Babylon by Cyrus, B. C. 538, and continued to the battle of Arbela, B. C., 331, a period of 207 years.

VERSE 6. After this I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

The third kingdom, Grecia, is represented by this symbol. If wings upon the lion signified rapidity

of conquest, they would signify the same here. The leopard itself is a swift-footed beast, but this was not enough; it must have wings in addition. Two wings, the number the lion had, were not sufficient; it must have four. If we are correct in the application, this must denote unparalleled celerity of movement; and this we find to be historically true of the Grecian kingdom. The conquests of Grecia, especially under Alexander, for suddenness and rapidity have no parallel in historic annals.

Rollin, *Ancient Hist.*, B. 15, Sec. 2, gives the following brief synopsis of Alexander's marches:—

“From Macedonia to the Ganges, which river Alexander nearly approached, is computed at least eleven hundred leagues. Add to this the various turnings in Alexander's marches; first, from the extremity of Cilicia, where the battle of Issus was fought, to the temple of Jupiter Ammon in Libya; and his returning from thence to Tyre, a journey of three hundred leagues at least, and as much space at least for the windings of his route in different places; we shall find that Alexander, in less than eight years, marched his army upwards of seventeen hundred leagues [or more than *fifty-one hundred miles*], without including his return to Babylon.”

“The beast had also four heads.” The Grecian empire maintained its unity only during the life of Alexander. When his brilliant career ended in a drunken debauch, the empire was shortly divided between his four leading generals. Cassander had Macedon and Greece in the west; Lysimachus had Thrace and the parts of Asia on the Hellespont and Bosphorus, in the north; Ptolemy received Egypt,



PAGAN ROME.



PAPAL ROME.

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Lydia, Arabia, Palestine, and Cœle-Syria, in the south; and Seleucus had Syria and all the rest of Alexander's dominions in the east.

Thus accurately were the words of the prophet fulfilled. As Alexander left no available successor, why did not the huge empire break up into countless petty fragments? Why just four parts and no more? Because the prophecy had said that there should be four. The leopard was to have four heads, the rough goat four horns, the kingdom four divisions; and thus it was. See on chapter 8.

VERSE 7. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns.

Inspiration finds no beast in nature which it can make even the basis of a symbol to represent the power here illustrated. No addition of hoofs, heads, wings, scales, or horns, to any beast found in nature would answer. The power was diverse from all others, and the symbol wholly nondescript.

VERSE 8. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

The foundation for a volume is laid in verses 7 and 8 just quoted; and we are disposed to treat them the more briefly here, because anything like a

full exposition is entirely beyond the space that can be allowed in these brief thoughts. This beast of course corresponds to the fourth division of the great image,—the legs of iron. Under chapter 2, verse 40, are given some reasons for supposing this power to be Rome. The same are applicable to the present prophecy. How accurately Rome answered to the iron division of the image! How accurately it answers to the beast before us! In the dread and terror which it inspired, and in its exceeding strength, the world never has seen its equal. It devoured, as with iron teeth, and brake in pieces; and it ground the nations into the very dust, beneath its brazen feet. It had ten horns, which are explained in verse 24 to be ten kings or kingdoms which should arise out of this empire. As already noticed, Rome was divided into ten kingdoms, enumerated by Machiavel as follows: 1. The Huns; 2. The Ostrogoths; 3. The Visigoths; 4. The Franks; 5. The Vandals; 6. The Suevi; 7. The Burgundians; 8. The Heruli; 9. The Anglo-Saxons; 10. The Lombards. These divisions have ever since been spoken of as the ten kingdoms of the Roman empire. See on chap. 2:41, 42.

Daniel considered the horns. Indications of a strange movement appeared among them. A little horn (at first little, but afterward more stout than its fellows), thrust itself up among them. It was not content to quietly find a place of its own, and fill it; it must thrust aside some of the others, and usurp their places. Three kingdoms were plucked

up before it. This little horn, as we shall have occasion to notice more fully hereafter, was the papacy. The three horns plucked up before it, were the Heruli, the Ostrogoths, and the Vandals. Not that these kingdoms were destroyed; this was not necessary; but they must retire from the field before the arrogant claims of the papacy, and seek their territorial limits in other quarters.

And "in this horn were eyes like the eyes of man, and a mouth speaking great things,"—the eyes a fit emblem of the shrewdness, penetration, cunning, and foresight of the papal hierarchy; and the mouth speaking great things a fit symbol of the arrogant claims of the bishops of Rome.

VERSE 9. I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. 10. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the Judgment was set, and the books were opened.

A sublimer description of a sublimer scene is not to be found in the English language. But not only on account of the grand and lofty imagery introduced should it arrest our attention; the nature of the scene itself is such as to demand most serious consideration. The Judgment is brought to view; and whenever the Judgment is mentioned, it ought to take an irresistible hold upon every mind; for all have an interest in its eternal issues.

By an unfortunate translation in verse 9, a wrong idea is almost sure to be conveyed. The words "cast down" are from a word which in the original signifies just the opposite, namely, to set up. Dr. Clarke says "that it might be translated *erected*; so the Vulgate *positi sunt* [were placed], and so all the versions." The Septuagint has *etethesan* [Gr., ἐτέθησαν], which is defined to mean "to set, put, place, to set up, to erect." The thrones are not the thrones of earthly kingdoms which are to be thrown down at the last day, but thrones of Judgment which are to be set up, just before the end.

The "Ancient of Days," God the Father, takes the throne of Judgment. Mark the description of his person. Those who believe in the impersonality of God are obliged to admit that he is here described as a personal being; but they console themselves by saying that it is the only description of the kind in the Bible. We do not admit this latter assertion; but granting that it were true, is not one description of this kind as fatal to their theory as though it were repeated a score of times? The thousand thousands who minister unto him, and the ten thousand times ten thousand who stand before him, are not sinners arraigned before the judgment-seat, but heavenly beings who wait before him attendant on his will. An understanding of these verses involves an understanding of the subject of the sanctuary, to works on which subject we refer the reader. The closing up of the ministration of Christ, our great High Priest, in the heavenly sanc-

tuary, is the work of the Judgment here introduced. It is an investigative Judgment. The books are opened, and the cases of all come up for examination before that great tribunal, that it may be determined beforehand who are to receive eternal life when the Lord shall come to confer it upon his people. John, as recorded in Rev. 5, had a view of this same place, and saw the same number of heavenly attendants engaged with Christ in the work of investigative Judgment. Looking into the sanctuary (as we learn from Rev. 4 that he was), in chapter 5:11, he says, "And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands."

It will appear from the testimony of chapter 8:14, that this solemn work is even now transpiring in the sanctuary above.

VERSE 11. I beheld then, because of the voice of the great words which the horn spake; I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame. 12. As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time.

There are persons who believe in a thousand years' triumph of the gospel and reign of righteousness over all the world before the Lord comes; and there are others who believe in probation after the Lord comes, and a mixed millennium, the immortal righteous still proclaiming the gospel to mortal sin-

ners, and turning them into the way of salvation. But both of these systems of error are completely demolished by the verses before us.

1. The fourth terrible beast continues without change of character, and the little horn continues to utter its blasphemies, and hold its millions of votaries in the bonds of a blind superstition, till the beast is given to the burning flame; and this is not its conversion, but its destruction. See 2 Thess. 2 : 8.

2. The life of the fourth beast is not prolonged after its dominion is gone, as were the lives of the preceding beasts. Their dominion was taken away, but their lives were prolonged for a season. The territory and subjects of the Babylonish kingdom still existed, though subjected to the Persians. So of the Persian kingdom in respect to Grecia, and of Grecia in respect to Rome. But what succeeds the fourth kingdom? No government or state in which mortals have any part. Its career ends in the lake of fire, and it has no existence beyond. The lion was merged into the bear; the bear into the leopard; the leopard into the fourth beast; and the fourth beast into what? Not into another beast; but it is cast into the lake of fire, under which destruction it rests till men shall suffer the second death. Then let no one talk of probation or a mixed millennium after the Lord comes.

The adverb *then*, in the sentence, "I beheld then, because of the voice of the great words which the horn spake," etc., seems to refer to some particular time. The work of investigative Judgment is in-

troduced in the verses before. And this verse would seem to imply that while this work is going forward, and just before this power is destroyed and given to the burning flame, the little horn utters its great words against the Most High. Have we not heard them, and that, too, within a few years? Look at the Vatican Council of 1870. What can be more blasphemous than to attribute infallibility to a mortal man? Yet in that year the world beheld the spectacle of an Ecumenical Council assembled for the purpose of deliberately decreeing that the occupant of the papal throne, the man of sin, possesses this prerogative of God, and cannot err. Can anything be more presumptuous and blasphemous? Is not this the voice of the great words which the horn spake? and is not this power ripe for the burning flame, and near its end?

VERSE 13. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. 14. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

The scene here described is not the second advent of Christ to this earth, unless the Ancient of Days is on this earth; for it is a coming to the Ancient of Days. There in the presence of the Ancient of Days, a kingdom, dominion, and glory, are given him. The Son of man receives his kingdom before

his return to this earth. See Luke 19 : 10-12, and onward. This is a scene, therefore, which transpires in the heavenly temple, and is closely connected with that brought to view in verses 9 and 10. He receives the kingdom at the close of his priestly work in the sanctuary. The people, nations, and languages, that shall serve him are the nations of the saved, Rev. 21 : 24, not the wicked nations of the earth ; for these are dashed in pieces at the second advent. Some out of all the nations, tribes, and kindreds of the earth will find themselves at last in the kingdom of God, to serve him there with joy and gladness forever and ever.

VERSE 15. I, Daniel, was grieved in my spirit in the midst of my body, and the visions of my head troubled me. 16. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. 17. These great beasts, which are four, are four kings, which shall arise out of the earth. 18. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever.

No less anxious should we be than was Daniel, to understand the truth of all this. And whenever we inquire with equal sincerity of heart, we shall find the Lord no less ready now, than in the days of the prophet, to lead to a correct knowledge of these important truths. The beasts, and the kingdoms which they represent, have already been explained. We have followed the prophet down through the course of events even to the complete destruction of the fourth and last beast, the final

subversion of all earthly governments. What next? Verse 18 tells us: "The saints shall take the kingdom." The saints! those of all others held in low esteem in this world, despised, reproached, persecuted, cast out; those who were considered the least likely of all men ever to realize their hopes; these shall take the kingdom and possess it forever. The usurpation and misrule of the wicked shall come to an end. The forfeited inheritance shall be redeemed. Peace shall be restored to its distracted borders, and righteousness shall reign over all the fair expanse of the renovated earth.

VERSE 19. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; 20; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

Of the first three beasts of this series, Daniel had so clear an understanding, that he had no trouble in reference to them. But he was astonished at this fourth beast, so unnatural and dreadful; for the farther we come down the stream of time, the farther it is necessary to depart from nature in forming symbols to accurately represent the degenerating governments of earth. The lion is a production of nature; but it must have the unnatural addition of two wings to represent the kingdom of Babylon. The bear we also find in

nature ; but as a symbol of Medo-Persia, an unnatural ferocity must be denoted by the insertion of three ribs into its mouth. So the leopard is a beast of nature ; but to fitly represent Grecia there is a departure from nature in respect to wings, and the number of heads. But nature furnishes no symbol which can fitly illustrate the fourth kingdom. A beast, the likeness of which never was seen, is taken ; a beast dreadful and terrible, with nails of brass, and teeth of iron, so cruel, rapacious and fierce, that from mere love of oppression, it devoured, and brake in pieces, and trampled its victims beneath its feet.

Wonderful was all this to the prophet, but something still more wonderful appears. A little horn comes up, and, true to the nature of the beast from which it springs, thrusts aside three of its fellows ; and lo ! the horn has eyes, not the uncultivated eyes of the brute, but the keen, shrewd, intelligent eyes of a man ; and stranger yet, it has a mouth, and with that mouth it utters proud sayings, and puts forth preposterous and arrogant claims. No wonder the prophet made special inquiry respecting this monster, so unearthly in its instincts, and so fiendish in its works and ways. In the following verses some specifications are given respecting the little horn, which enable the student of prophecy to make an application of this symbol, without danger of mistake :—

VERSE 21. I beheld, and the same horn made war with the saints, and prevailed against them ; 22 ; Until the An-

cient of Days came, and judgment was given to the saints of the Most High ; and the time came that the saints possessed the kingdom.

The wonderful wrath of this little horn against the saints particularly attracted the attention of Daniel. The rise of the ten horns, or the division of Rome into ten kingdoms, between the years A. D. 356 and 483, has already been noticed. See on chapter 2:41. As these horns denote kingdoms, the little horn must denote a kingdom also, but not of the same nature, because it was diverse from the others. They were political kingdoms. And now we have but to inquire if any kingdom has arisen among the ten kingdoms of the Roman Empire, since A. D. 483, and yet diverse from them all ; and if so, what one ? The answer is, The spiritual kingdom of the papacy. This answers to the symbol in every particular, as is easily proved ; and nothing else will do it. See the specifications more particularly mentioned in verse 23.

Daniel beheld this horn making war upon the saints. Has such a war been waged by the papacy ? Fifty millions of martyrs, with a voice like the sound of many waters, answer, Yes. Witness the cruel persecutions of the Waldenses, the Albigenses, and Protestants in general, by the papal power. It is stated, on good authority, that the persecutions, massacres, and religious wars, excited by the church and bishop of Rome, have occasioned the shedding of far more blood of the saints of the Most High, than all the enmity, hostility, and per-

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secutions, of professed heathens from the foundation of the world.

In verse 22, three consecutive events seem to be brought to view. Daniel, looking onward from the time when the little horn was in the height of its power, to the full end of the long contest between the saints and Satan with all his agents, notes three prominent events that stand as mile-posts along the way: 1. The coming of the Ancient of Days; that is, the position which Jehovah takes in the opening of the Judgment scene described in verses 9, 10. 2. The judgment that is given to the saints; that is, the time when the saints sit with Christ in judgment a thousand years, following the first resurrection, Rev. 20 : 1-4, apportioning to the wicked the punishment due to their sins. Then the martyrs will sit in judgment upon the great antichristian, persecuting power, which, in the days of their trial, hunted them like the beasts of the desert, and poured out their blood like water. 3. The time that the saints possess the kingdom; that is, the time of their entrance upon the possession of the new earth. Then the last vestige of the curse, of sin, and of sinners, root and branch, will have been wiped away, and the territory so long misruled by the wicked powers of earth, the enemies of God's people, will be taken by the righteous, to be held by them forever and ever.

VERSE 23. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread

it down, and break it in pieces. 24. And the ten horns out of this kingdom are ten kings that shall arise ; and another shall rise after them ; and he shall be diverse from the first, and he shall subdue three kings. 25. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. 26. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

We have here further particulars respecting the fourth beast, and the little horn.

Perhaps enough has already been said respecting the fourth beast (Rome), and the ten horns or ten kingdoms which arose therefrom. The little horn now more particularly demands attention. As stated on verse 8, we find the fulfillment of the prophecy concerning this horn, in the rise and work of the papacy. It is a matter of both interest and importance, therefore, to inquire into the causes which resulted in the development of this anti-christian power.

The first pastors, or bishops, of Rome enjoyed a respect proportionate to the rank of the city in which they resided ; and for the first few centuries of the Christian era, Rome was the largest, richest, and most powerful city in the world. It was the seat of empire, the capital of the nations. "All the inhabitants of the earth belong to her," said Julian ; and Claudian declared her to be "the fountain of laws." "If Rome is the queen of cities, why should not her pastor be the king of bishops ?" was the

reasoning these Roman pastors adopted. "Why should not the Roman church be the mother of Christendom? Why should not all nations be her children, and her authority their sovereign law? It was easy," says D' Aubigne, from whom we quote these words (*Hist. Ref.*, vol. 1, chap. 1), "for the ambitious heart of man to reason thus. Ambitious Rome did so."

The bishops in the different parts of the Roman empire felt a pleasure in yielding to the bishop of Rome some portion of that honor which Rome, as the queen city, received from the nations of the earth. There was originally no dependence implied in the honor thus paid. "But," continues D'Aubigne, "usurped power increases like an avalanche. Admonitions at first simply fraternal, soon became absolute commands in the mouth of the pontiff. The western bishops favored this encroachment of the Roman pastors, either from jealousy of the eastern bishops, or because they preferred submitting to the supremacy of a pope rather than to the dominion of a temporal power."

Such were the influences clustering around the bishop of Rome, and thus was everything tending toward his speedy elevation to the supreme spiritual throne of Christendom. But the fourth century was destined to witness an obstacle thrown across the path of this ambitious dream. Arius, parish priest of the oldest and principal church of Alexandria, sprung his doctrine upon the world, occasioning so fierce a controversy in the Christian

church that a general council was called at Nicæa, by the Emperor Constantine, in A. D. 325, to consider and adjust it. Arius maintained "that the Son was totally and essentially distinct from the Father; that he was the first and noblest of those beings whom the Father had created out of nothing, the instrument by whose subordinate operation the Almighty Father formed the universe, and therefore inferior to the Father both in nature and dignity." This opinion was condemned by the council, which decreed that Christ was of one and the same substance with the Father. Hereupon Arius was banished to Illyria, and his followers were compelled to give their assent to the creed composed on that occasion.—*Mosheim*, cent. 4, part 2, chap. 5. *Stanley, Hist. of Eastern Church*, p. 239.

The controversy itself, however, was not to be disposed of in this summary manner, but continued for ages to agitate the Christian world, the Arians everywhere becoming the bitter enemies of the pope and of the Roman Catholic Church. From these facts it is evident that the spread of Arianism would check the influence of the Catholics; and the possession of Rome and Italy by a people of the Arian persuasion, would be fatal to the supremacy of a Catholic bishop. But the prophecy had declared that this horn would rise to supreme power, and that in reaching this position it would

Subdue three kings. Some difference of opinion has existed in regard to the particular powers which were overthrown in the interest of the pa-

pacy, in reference to which the following remark by Albert Barnes seems very pertinent: "In the confusion that existed on the breaking up of the Roman empire, and the imperfect accounts of the transactions which occurred in the rise of the papal power, it would not be wonderful if it should be difficult to find events *distinctly* recorded that would be in all respects an accurate and absolute fulfillment of the vision. Yet it is possible to make out the fulfillment of this with a good degree of certainty in the history of the papacy."—*Notes on Dan. 7.*

Mr. Mede supposed the three kingdoms plucked up to have been the Greeks, the Lombards, and the Franks; and Sir Isaac Newton supposes they were the Exarchate of Ravenna, the Lombards, and the Senate and the Dukedom of Rome. Bishop Newton (*Dissertation on the Prophecies*, pp. 217, 218) states some serious objections to both these schemes. The Franks could not have been one of these kingdoms; for they were never plucked up before the papacy. The Lombards could not have been one; for they were never made subject to the popes. Says Barnes, "I do not find, indeed, that the kingdom of the Lombards was, as is commonly stated, among the number of the temporal sovereignties that became subject to the authority of the popes." And the Senate and Dukedom of Rome could not have been one; for they, as such, never constituted one of the ten kingdoms, three of which were to be plucked up before the little horn.

But we apprehend that the chief difficulty in the application made by these eminent commentators, lay in the fact that they supposed that the prophecy respecting the exaltation of the papacy, was not, and could not have been, fulfilled, till the pope became a temporal prince; and hence they sought to find an accomplishment of the prophecy in the events which led to the pope's temporal sovereignty. Whereas we think the prophecy of verses 24, 25, refers not to his civil power, but to his power to domineer over the minds and consciences of men; that the pope reached this position, as will hereafter appear, in A. D. 538; and that the plucking up of the three horns took place *before* this, and to make way for this very exaltation to spiritual dominion. The insuperable difficulty in the way of all attempts to apply the prophecy to the Lombards and the other powers named above is, that they come altogether too late in point of time; for the prophecy deals with the arrogant efforts of the Roman pontiff to gain power, not with his endeavors to oppress and humble the nations after he had secured the supremacy.

The position is here confidently taken that the three powers, or horns, plucked up before the papacy, were the Heruli, the Vandals, and the Ostrogoths; and this position rests upon the following statements of historians:—

Odoacer, the leader of the Heruli, was the first of the barbarians who reigned over the Romans. He took the throne of Italy, according to Gibbon

(Decline and Fall of the Roman Empire, vol. 3, pp. 510, 515), in 476. Of his religious belief Gibbon (ib., 516) says, "Like the rest of the barbarians, he had been instructed in the Arian heresy; but he revered the monastic and episcopal characters, and the silence of the Catholics attests the toleration which they enjoyed."

Again he says (p. 547), "The Ostrogoths, the Burdundians, the Suevi, and the Vandals, who had listened to the eloquence of the Latin clergy, preferred the more intelligible lessons of their domestic teachers; and Arianism was adopted as the national faith of the warlike converts who were seated on the ruins of the Western empire. This irreconcilable difference of religion was a perpetual source of jealousy and hatred; and the reproach of *Barbarian* was embittered by the more odious epithet of *Heretic*. The heroes of the North who had submitted, with some reluctance, to believe that all their ancestors were in hell, were astonished and exasperated to learn that they themselves had only changed the mode of their eternal condemnation."

The reader is requested to consider carefully a few more historical statements which throw some light on the situation at this time. Stanley (History of the Eastern Church, p. 151) says: "The whole of the vast Gothic population which descended on the Roman empire, so far as it was Christian at all, held to the faith of the Alexandrian heretic. Our first Teutonic version of the Scriptures was by an Arian missionary, Ulfilas.

The first conqueror of Rome, Alaric, the first conqueror of Africa, Genseric, were Arians. Theodoric, the great king of Italy, and hero of the Nibelungen Lied, was an Arian. The vacant place in his massive tomb at Ravenna is a witness of the vengeance which the Orthodox took on his memory, when, in their triumph, they tore down the porphyry vase in which his Arian subjects had enshrined his ashes."

Ranke, in his *History of the Popes* (London ed. 1871), vol. 1, p. 9, says: "But she [the church] fell, as was inevitable, into many embarrassments, and found herself in an entirely altered condition. A pagan people took possession of Britain; Arian kings seized the greater part of the remaining West; while the Lombards, long attached to Arianism, and, as neighbors, most dangerous and hostile, established a powerful sovereignty before the very gates of Rome. The Roman Bishops, meanwhile, beset on all sides, exerted themselves with all the prudence and pertinacity which have remained their peculiar attributes, to regain the mastery—at least in their patriarchal diocese."

Machiavelli, in his *History of Florence*, p. 14, says: "Nearly all the wars which the northern barbarians carried on in Italy, it may be here remarked, were occasioned by the pontiffs; and the hordes with which the country was inundated, were generally called in by them."

These extracts give us a general view of the state of affairs at this time, and show us that though

the hands of the Roman pontiffs might not be visibly manifest in the movements upon the political board, they constituted the power working assiduously behind the scenes to secure their own purposes. The relation which these Arian kings sustained to the pope, from which we can see the necessity of their being overthrown to make way for papal supremacy, is shown in the following testimony from Mosheim, given in his *History of the Church*, cent. 6, part 2, chap. 2, sec. 2:—

“On the other hand, it is certain, from a variety of the most authentic records, that both the emperors and the nations in general were far from being disposed to bear with patience the yoke of servitude which the popes were imposing upon the Christian church. The Gothic princes set bounds to the power of those arrogant prelates in Italy, permitted none to be raised to the pontificate without their approbation, and reserved to themselves the right of judging of the legality of every new election.”

An instance in proof of this statement occurs in the history of Odoacer, the first Arian king above mentioned, as related by Bower in his *History of the Popes*, vol. 1, p. 271. When, on the death of Pope Simplicius, A. D. 483, the clergy and people had assembled for the election of a new pope, suddenly Basilius, præfectus prætorio, and lieutenant of King Odoacer, appeared in the assembly, expressed his surprise that any such work as appointing a successor to the deceased pope should be undertaken

without him, in the name of the king declared all that had been done null and void, and ordered the election to be begun anew. The horn which exercised such a restrictive power over the papal pontiff must certainly be taken out of the way before the pope could reach the predicted supremacy.

Meanwhile, Zeno, the emperor of the East, and friend of the pope, was anxious to drive Odoacer out of Italy (Machiavelli, p. 6), a movement which he soon had the satisfaction of seeing accomplished without trouble to himself, in the following manner: Theodoric had come to the throne of the Ostrogothic kingdom in Moesia and Pannonia. He, being on friendly terms with Zeno, wrote him, stating that it was impossible for him to restrain his Goths within the impoverished province of Pannonia, and asking his permission to lead them to some more favorable region which they might conquer and possess. Zeno gave him permission to march against Odoacer, and take possession of Italy. Accordingly, after a three years' war, the Herulian kingdom in Italy was overthrown, Odoacer was treacherously slain, and Theodoric established his Ostrogoths in the Italian peninsula. As already stated, he was an Arian, and the law of Odoacer, subjecting the election of the pope to the approval of the king, was still retained.

The following incident will show how completely the papacy was in subjection to his power. The Catholics in the East, having commenced a persecution against the Arians in 523, Theodoric summoned Pope John into his presence, and thus addressed

him: "If the emperor [Justin, the predecessor of Justinian] does not think fit to revoke the edict which he has lately issued against those of my persuasion [that is, the Arians], it is my firm resolution to issue the like edict against those of his [that is, the Catholics]; and to see it everywhere executed with the same rigor. Those who do not profess the faith of Nicæa are heretics to him, and those who do are heretics to me. Whatever can excuse or justify his severity to the former, will excuse and justify mine to the latter. But the emperor," continued the king, "has none about him who dare freely and openly speak what they think, or to whom he would hearken, if they did. But the great veneration which he professes for your See, leaves no room to doubt but he would hearken to you. I will therefore have you to repair forthwith to Constantinople, and there to remonstrate, both in my name and your own, against the violent measures in which that court has so rashly engaged. It is in your power to divert the emperor from them; and till you have, nay, till the Catholics [this name Theodoric applies to the Arians] are restored to the free exercise of their religion, and to all the churches from which they have been driven, you must not think of returning to Italy."—*Bower's Hist. of Popes*, vol. 1, p. 325.

The pope who was thus peremptorily ordered not to set his foot again upon Italian soil until he had carried out the will of the king, certainly could not hope for much advancement toward any kind of

supremacy till that power was taken out of the way. Baronius, according to Bower, will have it that the pope sacrificed himself on this occasion, and advised the emperor not by any means to comply with the demand the king had sent him. But Mr. Bower thinks this inconsistent, since he could not, he says, "sacrifice himself without sacrificing, at the same time, the far greater part of the innocent Catholics in the West, *who were either subject to King Theodoric, or to other Arian princes, in alliance with him.*" It is certain that the pope and the other ambassadors were treated with severity on their return, which Bower explains on this wise: "Others arraign them all of high treason; and truly the chief men of Rome were suspected at this very time of carrying on a *treasonable correspondence with the court of Constantinople, and machinating the ruin of the Gothic empire in Italy.*"—*Id.* p. 326.

The feelings of the papal party toward Theodoric may be accurately estimated, according to a quotation already given, by the vengeance which they took on his memory, when they tore from his massive tomb in Ravenna the porphyry vase in which his Arian subjects had enshrined his ashes. But these feelings are put into language by Baronius, who inveighs "against Theodoric as a cruel barbarian, as a barbarous tyrant, as an impious Arian." But "having exaggerated with all his eloquence, and bewailed the deplorable condition of the Roman Church reduced by that heretic to a state of slavery, he comforts himself in the end, and dries up his

tears with the pious thought, that the author of such a calamity died soon after, and was eternally damned!"—*Baronius' Annals*, A. D. 526, p. 116; *Bower*, vol. 3, p. 328.

While the Catholics were thus feeling the restraining power of an Arian king in Italy, they were suffering a violent persecution from the Arian Vandals in Africa.—*Gibbon*, chap. 37, sec. 2. Elliot, in his *Horæ Apocalypticæ*, vol. 3, p. 152, note 3, says: "The Vandal kings were not only Arians, but persecutors of the Catholics; in Sardinia and Corsica under the Roman Episcopate, we may presume, as well as in Africa."

Such was the position of affairs when, in 533, Justinian entered upon his Vandal and Gothic wars. Wishing to secure the influence of the pope and the Catholic party, he issued that memorable decree which was to constitute the pope the head of all the churches, and from the carrying out of which in 538, the period of papal supremacy is to be dated. And whoever will read the history of the African campaign, 533-4, and the Italian campaign, 534-8, will notice that the Catholics everywhere hailed as deliverers the army of Belisarius, the general of Justinian.

The testimony of D'Aubigne (*Reformation*, b. 1, chap. 1), also throws light upon the undercurrents which gave shape to outward movements in these eventful times. He says: "Princes whom these stormy times often shook upon their thrones, offered their protection if Rome would in its turn support

them. They conceded to her the spiritual authority, provided she would make a return in secular power. They were lavish of the souls of men, in the hope that she would aid them against their enemies. The power of the hierarchy, which was ascending, and the imperial power, which was declining, leaned thus one upon the other, and by this alliance accelerated their twofold destiny. Rome could not lose by it. An edict of Theodosius II. and of Valentinian III. proclaimed the Roman bishop 'rector of the whole church.' Justinian published a similar decree."

But no decree of this nature could be carried into effect until the Arian horns, which stood in its way, were plucked up. The Vandals fell before the victorious arms of Belisarius in 534; and the Goths, retiring, left him in undisputed possession of Rome in 538.—*Gibbon's Rome*, chap. 41.

Procopius relates that the African war was undertaken by Justinian for the relief of the Christians (Catholics) in that quarter; and that when he expressed his intention in this respect, the prefect of the palace came very near dissuading him from his purpose; but a dream appeared to him, in which he was bidden "not to shrink from the execution of his design; for by assisting the Christians he would overthrow the power of the Vandals."—*Evagrius' Eccl. Hist.*, book 4, chap. 16.

Listen again to Mosheim: "It is true that the Greeks who had received the decrees of the council of Nice [that is, the Catholics], persecuted and oppressed the Arians wherever their influence and authority

could reach ; but the Nicenians, in their turn, were not less rigorously treated by their adversaries [the Arians] particularly in Africa and Italy, where they felt, in a very severe manner, the weight of the Arian power, and the bitterness of hostile resentment. The triumphs of Arianism were, however, transitory, and its prosperous days were entirely eclipsed, when the Vandals were driven out of Africa, and the Goths out of Italy, by the arms of Justinian.”—*Mosheim's Church Hist.*, cent. 6, p. 2, chap. 5, sec. 3.

Elliot, in his *Horæ Apocalypticæ*, makes two enumerations of the ten kingdoms which arose out of the Roman empire, varying the second list from the first according to the changes which had taken place at the later period to which the second list applies. His first list differs from that of Machiavelli, adopted by Adventists, only in that he puts the “Allemans” in place of the Huns, and the Bavarians in place of the Lombards, a variation which can be easily accounted for. But out of this list he names the three that were plucked up before the papacy in these words : “I might cite *three* that were eradicated from before the pope, out of the list first given, viz., the *Heruli* under Odoacer, the *Vandals*, and the *Ostrogoths*.”—*Vol. 3, p. 152, note 1.*

Although he prefers the second list, in which he puts the Lombards instead of the Heruli, the foregoing is good testimony that if we make the enumeration of the ten kingdoms while the Heruli were a ruling power, they were one of the horns which were plucked up.

By the historical testimony above cited, we think it clearly established that the three horns plucked up were the powers named; viz., the Heruli in A. D. 493, the Vandals in 534, and the Ostrogoths in 538.

1. He shall speak great words against the Most High. Has the papacy done this? Look at a few of his self-assumed titles: "His Holiness," "Vicegerent of the Son of God," "Our Lord God, the Pope," "Another God upon earth," "King of the world," "King of kings, and Lord of lords." Said Pope Nicholas to the emperor Michael, "The Pope, who is called God by Constantine, can never be bound or released by man; for God cannot be judged by man." Is there need of bolder blasphemy than this? Listen also to the adulation the popes have received from their followers without rebuke: A Venetian prelate in the fourth session of the Lateran, addressed the pope as follows: "Thou art our Shepherd, our Physician, in short, a second God upon earth." Another bishop called him "the lion of the tribe of Judah, the promised Saviour." Lord Anthony Pucci, in the fifth Lateran, said to the pope, "The sight of thy divine majesty does not a little terrify me; for I am not ignorant that all power both in Heaven and in earth is given unto you; that the prophetic saying is fulfilled in you, 'All the kings of the earth shall worship him, and nations shall serve him.'" See Oswald's "Kingdom Which Shall not Be Destroyed," pp. 97-99. Again, Dr. Clarke, on verse 25, says: "'He shall speak as if he were God.' So St. Jerome quotes from Symmachus.

To none can this apply so well or so fully as to the popes of Rome. They have assumed infallibility, which belongs only to God. They profess to forgive sins, which belongs only to God. They profess to open and shut Heaven, which belongs only to God. They profess to be higher than all the kings of the earth, which belongs only to God. And they go *beyond* God in pretending to loose whole nations from their oath of allegiance to their kings, when such kings do not please them. And they go *against* God, when they give indulgences for sin. This is the worst of all blasphemies."

2. And shall wear out the saints of the Most High. Has the papacy done this? For the mere information of any student of church history, no answer need here be given. All know that for long years the papal church has pursued its relentless work against the true followers of God. Chapter after chapter might be given, would our limited space permit. Wars, crusades, massacres, inquisitions, and persecutions of all kinds,—these were their weapons of extinction.

Scott's Church History says: "No computation can reach the numbers who have been put to death, in different ways, on account of their maintaining the profession of the gospel, and opposing the corruptions of the church of Rome. A *million* of poor Waldenses perished in France; *nine hundred thousand* orthodox Christians were slain in less than thirty years after the institution of the order of the Jesuits. The Duke of Alva boasted of having put

to death in the Netherlands *thirty-six thousand* by the hand of the common executioner during the space of a few years. The Inquisition destroyed, by various tortures, *one hundred and fifty thousand* within thirty years. These are a few specimens, and but a few of those which history has recorded. But the total amount will never be known till the earth shall disclose her blood and no more cover her slain."

Commenting upon the prophecy that the little horn should "wear out the saints of the Most High," Barnes, in his Notes on Daniel 7:25, says: "Can any one doubt that this is true of the papacy? The Inquisition; the persecutions of the Waldenses; the ravages of the Duke of Alva; the fires of Smithfield; the tortures at Goa—indeed the whole history of the papacy may be appealed to in proof that this is applicable to that power. If anything *could* have worn out the saints of the Most High, could have cut them off so that evangelical religion would have become extinct, it would have been the persecutions of the papal power. In the year 1208 a crusade was proclaimed by Pope Innocent III. against the Waldenses and Albigenses, in which a million of men perished. From the beginning of the order of Jesuits, in the year 1540 to 1580, nine hundred thousand were destroyed. One hundred and fifty thousand perished by the Inquisition in thirty years. In the Low Countries fifty thousand persons were hanged, beheaded, burned, and buried alive, for the crime of heresy, within the space of thirty-eight

years from the edict of Charles V., against the Protestants, to the peace of Cateau-Cambresis in 1559. Eighteen thousand suffered by the hand of the executioner, in the space of five years and a half, during the administration of the Duke of Alva. Indeed the slightest acquaintance with the history of the papacy, will convince any one that what is here said of 'making war with the saints' (verse 21), and 'wearing out the saints of the Most High' (verse 25), is strictly applicable to that power, and will accurately describe its history." See Buck's *Theological Dictionary*, Art., Persecutions; Oswald's *Kingdom*, etc., pp. 107-133; Dowling's *History of Romanism*; Fox's *Book of Martyrs*; Charlotte Elizabeth's *Martyrology*; *The Wars of the Huguenots*; *The Great Red Dragon*, by Anthony Gavin, formerly one of the Roman Catholic priests of Saragossa, Spain; *Histories of the Reformation*, etc.

To parry the force of this damaging testimony from all history, papists deny that the church has ever persecuted any one; it has been the secular power; the church has only passed decision upon the question of heresy, and then turned the offenders over to the civil power to be dealt with according to the pleasure of the secular court. The impious hypocrisy of this claim is transparent enough to make it an absolute insult to common sense. In those days of persecution what was the secular power? Simply a tool in the hand of the church and under its control, to do its bloody bidding. And when the church delivered its prisoners to the executioners to

be destroyed, with fiendish mockery it made use of the following formula : "And we do leave thee to the secular arm, and to the power of the secular court, but at the same time do most earnestly beseech that court so to moderate its sentence as not to touch thy blood, nor to put thy life in any sort of danger." And then, as intended, the unfortunate victims of popish hate were immediately executed. —*Geddes' Tracts on Popery. View of the Court of Inquisition in Portugal*, p. 446. *Limborch*, vol. ii., p. 289.

But the false claims of papists in this respect have been flatly denied and disproved by one of their own standard writers, Cardinal Bellarmine, who was born in Tuscany in 1542, and who, after his death in 1621, came very near being placed in the calendar of saints, on account of his great services in behalf of popery. This man, on one occasion, under the spur of controversy, betrayed himself into an admission of the real facts in the case. Luther having said that the church (meaning the true church) never burned heretics, Bellarmine understanding it of the Romish church, made answer : "This argument proves not the sentiment but the ignorance or impudence of Luther ; for as *almost an infinite number*, were either burned or otherwise put to death, Luther either did not know it, and was therefore ignorant ; or if he knew it, he was convicted of impudence and falsehood ; for that heretics were often burned *by the church* may be proved by aducing a few from many examples."

To show the relation of the secular power to the church, as held by Romanists, we quote the answer of the same writer to the argument that the only weapon committed to the church is "the sword of the Spirit, which is the word of God." To this he replied: "As the church has ecclesiastical and secular princes, who are *her two arms*; so she has two swords, the spiritual and material; and therefore when her right hand is unable to convert a heretic with the sword of the Spirit, she invokes the aid of the left hand, and *coerces heretics* with the material sword." In answer to the argument that the apostles never invoked the secular arm against heretics, he says, "The apostles did it not, because there was no Christian prince whom they could call on for aid. But afterward, in Constantine's time, . . . the *Church called in the aid* of the secular arm." —*Dowling's History of Romanism*, pp. 547, 548.

In corroboration of these facts, fifty millions of martyrs—this is the lowest computation made by any historian—will rise up in the resurrection, as witnesses against her bloody work.

Pagan Rome persecuted relentlessly the Christian church; and it is estimated that *three millions* of Christians perished in the first three centuries; yet it is said that the primitive Christians prayed for the continuance of Imperial Rome; for they knew that when this form of government should cease, another far worse persecuting power would arise, which would literally, as this prophecy declares, "wear out the saints of the Most High." Pagan

Rome could slay the infants, but spare the mothers ; but Papal Rome slew both mothers and infants together. No age, no sex, no condition in life, was exempt from her relentless rage. "When Herod died," says a forcible writer, "he went down to the grave with infamy, and earth had one murderer, one persecutor, less, and hell one victim more. O Rome ! what will not be thy hell, and that of thy votaries, when thy judgment shall have come !"

3. And shall "think to change times and laws." What laws ? and whose ? Not the laws of other earthly governments ; for it was nothing marvellous nor strange for one power to change the laws of another, whenever it could bring such power under its dominion. Not human laws of any kind ; for the little horn had power to change these so far as its jurisdiction extended ; but the times and laws in question were such as this power should only think to change, but not be able to change. They are the laws of the same Being to whom the saints belong, whom it wears out with persecution ; namely, the laws of the Most High. And has the papacy attempted this ? Yes, even this. It has, in its catechisms, expunged the second commandment of the decalogue, to make way for its adoration of images. It has divided the tenth, to make up the number ten. And, more audacious than all ! it has taken hold of the fourth commandment, torn from its place the Sabbath of Jehovah, the only memorial of the great God ever given to man, and erected in its place a rival institution to serve another purpose.

See Catholic catechisms, and the work entitled, "Who Changed the Sabbath?" and works on the Sabbath and Law, published at the office of the *Review and Herald*, Battle Creek, Mich.

4. "And they shall be given unto his hands until a time and times and the dividing of time. The pronoun "they" embraces the saints, the times, and the laws just mentioned. How long a time were they to be given into the hands of this power? A time, as we have seen from chapter 4:23, is one year; two times, the least that could be denoted by the plural, two years, and the dividing of time, or half a time (Sept., *ἡμῶν*), half a year. Gesenius also gives "פֶּלַג, Chald. a half. Dan. 7:25." We thus have three years and a half for the continuance of this power. The Hebrew, or rather the Chaldee, word for time in the text before us is *iddân*, עֵדָן, which Gesenius defines thus: "*Time. Spec. in prophetic language for a year. Dan. 7:25, עֵדָן וְעֵדָן וְעֵדָן וְעֵדָן, for a year, also two years, and half a year, i. e., for three years and a half; comp. Jos. B. J. 1. 1. 1.*" We must now consider that we are in the midst of symbolic prophecy; hence this measurement is not literal, but prophetic. The inquiry then arises, How long a period is denoted by the three years and a half of prophetic time? The rule given us in the Bible is, that when a day is used as a symbol, it stands for a year. Eze. 4:6; Num. 14:34. Under the Hebrew word for day, יוֹם *yôm*, Gesenius has this remark: "3. Sometimes יָמִים [*yamim*] marks a definite space of

time, viz. *a year*; as also Syr. and Chald. ܝܪܕܢ [*id-dân*] denote both *time* and *year*; and as in Engl. several words signifying time, weight, measure, are likewise used to denote certain specific times, weights and measures." The ordinary Jewish year, which must be used as the basis of reckoning, contained three hundred and sixty days. Three years and a half contained twelve hundred and sixty days. As each day stands for a year, we have twelve hundred and sixty years for the continuation of this horn. Did the papacy possess dominion that length of time? The answer again is, Yes. The edict of the emperor Justinian, dated A. D. 533, made the bishop of Rome the head of all the churches. But this edict could not go into effect till the Arian Ostrogoths, the last of the three horns that were plucked up to make room for the papacy, were driven from Rome, and this was not accomplished, as already shown, till A. D. 538. The edict would have been of no effect had this latter event not been accomplished; hence from this latter year we are to date, as this was the earliest point where the saints were in reality in the hands of this power. From this point did the papacy hold supremacy for twelve hundred and sixty years? Exactly. For in the year 1798, Berthier, a French general, entered Rome, proclaimed a Republic, took the pope prisoner, and for a time abolished the papacy. It has never since enjoyed the privileges and immunities which it possessed before. Thus again this power fulfills to the very letter, the specifications of the prophecy, which

proves beyond question that the application is correct.

Here the judgment, a judgment like other national judgments of which the Bible speaks, (see Acts 7:7, etc.), sat upon the papacy. Its dominion was taken away, that is, its supremacy was broken, and a consuming process there commenced which is to continue till the end of time. Yet the papacy will exist, though with but a shadow of its former prestige, till the appearing of Christ, to be consumed with the spirit of his mouth, and destroyed by the brightness of his coming.

How accurately verse 26 has been fulfilled since 1798, and is being fulfilled to-day, is evident even to the casual observer of passing events. This is doubtless to be understood more particularly in a national sense. Individuals are still the zealous devotees of that church; but everywhere it has lost and is losing national recognition and support.

VERSE 27. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. 28. Hitherto is the end of the matter. As for me Daniel my cogitations much troubled me, and my countenance changed in me; but I kept the matter in my heart.

After beholding the dark and desolate picture of papal oppression upon the church, the prophet once more turns his eyes with delight upon the glorious period of the saints' rest, when they shall have the kingdom free from all oppressive powers, in ever-

lasting possession. How could the children of God keep heart in this present evil world, amid the misrule and oppression of the governments of earth, and the abominations that are done in the land, if they could not look forward to the kingdom of God, and the return of their Lord, with full assurance that the promises concerning them both, shall certainly be fulfilled, and that speedily ?

NOTE 1.—Some startling events relative to the papacy, filling up the prophecies uttered in this chapter concerning that power, have taken place within a few years of the present time. Commencing in 1798, where the great national judgment fell upon the papacy, what have been the chief characteristics of its history ? Answer : The rapid defection of its natural supporters, and greater assumptions on its own part. In 1844, Judgment of another kind began to sit, namely, the investigative Judgment, in the Heavenly sanctuary, preparatory to the coming of Christ. Dec. 8, 1854, the dogma of the Immaculate Conception was decreed by the pope. July 21, 1870, in the great Ecumenical Council assembled at Rome, it was deliberately decreed by a vote of 538 against 2 that the pope was infallible. In the same year, Napoleon, by whose bayonets the pope was kept upon his throne, was crushed by Prussia, and the last prop was taken from under the papacy. Then Victor Emmanuel, seeing his opportunity to carry out the long-cherished dream of a United Italy, seized Rome to make it the capital of his kingdom. To his troops, under General Cadorna, Rome surrendered, Sept. 20, 1870. The pope's temporal power was thus wholly taken away, nevermore, said Victor Emmanuel, to be restored ; and the pope has been virtually a prisoner in his own palace since that time. Because of the great words which the horn uttered, Daniel saw the beast destroyed and given to the burning flame. This destruction is to take place at the second coming of Christ and by means

of that event; for the man of sin is to be consumed by the spirit of Christ's mouth, and destroyed by the brightness of his coming. 2 Thess. 2: 8. What words could be more arrogant, presumptuous, blasphemous, or insulting to high Heaven, than the deliberate adoption of the dogma of infallibility, thus clothing a mortal man with the prerogative of the Deity? And this was accomplished by papal intrigue and influence, July 21, 1870. Following in swift succession, the last vestige of temporal power was wrenched from his grasp. It was because of these words, and as if in almost immediate connection with them, that the prophet saw this power given to the burning flame. His dominion was to be consumed unto the end; implying that when his powers as a civil ruler should be wholly destroyed, the end would not be far off. And the prophet immediately adds, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." All has now been fully accomplished except the closing scene. Next comes the last, crowning, finishing act in the drama, when the beast will be given to the burning flame, and the saints of the Most High take the kingdom.

NOTE 2.—The query has arisen whether the judgment of verse 26 may not refer to the same judgment as that of verse 10, the investigative Judgment, which commenced in 1844. There seems to be no serious objection to this view; for while it is true that the dominion of the papal power has been waning away since 1798, this has been especially manifest since 1844. In 1848 the pope was driven from his capital, and in 1870 was stripped of his temporal dominion. With this view, the necessity of accounting for two kinds of judgment in the same chapter is avoided.

Chapter VIII.

VISION OF THE RAM, HE-GOAT, AND LITTLE HORN.

“WE now come once more,” says Dr. Clarke, “to the *Hebrew*, the *Chaldee* part of the book being finished. As the Chaldeans had a particular interest both in the *history* and *prophecies* from chap. 2:4, to the end of chap. 7, the whole is written in *Chaldee*; but as the prophecies which remain concern times posterior to the Chaldean monarchy, and principally relate to the *church and people of God generally*, they are written in the Hebrew language, this being the tongue in which God chose to reveal all his counsels given under the *Old Testament* relative to the *New*.”

VERSE 1. In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

One prominent characteristic of the sacred writings, and one which should forever shield them from the charge of being works of fiction, is the frankness and freedom with which the writers state all the circumstances connected with that which they record. This verse states the time when the vision recorded in this chapter was given to Daniel. The first year of Belshazzar is set down as B. C. 555. His third

year, in which this vision was given, would consequently be 553. If Daniel, as is supposed, was about twenty years of age when he was carried to Babylon, in the first year of Nebuchadnezzar, B. C. 606, he was at this time about seventy-three years of age. The vision he speaks of as the one "which appeared unto him at the first," is doubtless the vision of the seventh chapter, which he had in the first year of Belshazzar.

VERSE 2. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

As verse 1 states the time when, this verse gives the place where, the vision was given. Shushan, as we learn from Prideaux, was the metropolis of the province of Elam. This was then in the hands of the Babylonians, and there the king of Babylon had a royal palace. Daniel, as minister of State, and employed about the king's business, was accordingly in that place. About three years after this time, Abradates, viceroy or prince of Shushan, revolted to Cyrus, and the province was joined to the Medes and Persians; so that, according to the prophecy of Isaiah, 21 : 2, Elam went up with the Medes to besiege Babylon. Under the Medes and Persians it regained its liberties which it had been deprived of by the Babylonians, according to the prophecy of Jeremiah 49 : 39.

VERSE 3. Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two



PLATE IV. SYMBOLS OF DANIEL VIII.

horns; and the two horns were high; but one was higher than the other, and the higher came up last. 4. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

In verse 20, an interpretation of this symbol is given us in plain language: "the ram which thou sawest, having two horns, are the kings of Media and Persia." We have only therefore to consider how well the symbol answers to the power in question. The two horns represented the two nationalities of which the empire consisted. The higher came up last. This represented the Persian element, which, from being at first simply an ally of the Medes, came to be the leading division of the empire. The different directions in which the ram was seen pushing, denote the directions in which the Medes and Persians carried their conquests. No earthly powers could stand before them while they were marching up to the exalted position to which the providence of God had pointed them. And so successfully were their conquests prosecuted that in the days of Ahasuerus (Esth. 1:1), the Medo-Persian kingdom extended from India to Ethiopia, the extremities of the then known world, over a hundred and twenty-seven provinces. The prophecy almost seems to fall short of the facts as stated in history when it simply says that this power did according to its will, and became great.

VERSE 5. And as I was considering, behold, an he-goat came from the west on the face of the whole earth, and

touched not the ground ; and the goat had a notable horn between his eyes. 6. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. 7. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns ; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him ; and there was none that could deliver the ram out of his hand.

“As I was considering,” says the prophet ; and in this he sets an example for every lover of the truth, and all who have any regard for things higher than the objects of time and sense. When Moses saw the burning bush, he said, “I will now turn aside and see this great sight.” But how few are willing at the present time to turn aside from their pursuits of business or pleasure, to consider those important themes to which both the mercy and the providence of God are striving to call their attention.

The symbol here introduced is also explained by the angel to Daniel. Verse 21 : “And the rough goat is the king [or kingdom] of Grecia.” Concerning the fitness of this symbol to the Grecian or Macedonian people, Bishop Newton observes that, “two hundred years before the time of Daniel, they were called *Ægeadæ*, the goat’s people ; the origin of which name is said to be as follows : Caranus, their first king, going with a multitude of Greeks to seek a new habitation in Macedonia, was advised by an oracle to take the goats for his guide ; and afterward, seeing a herd of goats flying from a violent storm, he followed them to Edessa, and there fixed the seat of his

empire, and made the goats his ensigns or standards, and called the place *Æge* or *Ægea*, the goats' town, and the people *Ægeadæ*, the goats' people; names which are derived from *αἴξ*, *αἴγος*, a goat. The city of *Æge* or *Ægea*, was the usual burying-place of the Macedonian kings; and in reference to this origin, Alexander called his son by Roxana, *Alexander Ægus*, Alexander the goat. All this shows the very great propriety of the symbol here used."

The goat came from the west. Grecia lay west of Persia.

"On the face of the whole earth." He covered all the ground as he passed; that is, he swept everything before him; he left nothing behind.

He "touched not the ground." Such was the speed and celerity of his movements that he did not seem to touch the ground, but to fly from point to point with the speed of the wind; the same feature is brought to view by the four wings of the leopard in the vision of chapter 7.

The notable horn between his eyes. This is explained in verse 21 to be the first king of the Macedonian Empire. This king was Alexander the Great.

Verses 6 and 7 give a concise account of the overthrow of the Persian Empire by Alexander. The contests between the Greeks and Persians are said to have been exceedingly furious; and some of the scenes as recorded in history are vividly brought to mind by the words of the prophecy, a ram standing before the river and the goat running unto him in the fury of his power. Alexander first vanquished

the generals of Darius at the river Granicus in Phrygia; he next attacked and totally routed Darius, at the straits of Issus in Cilicia, and afterward on the plains of Arbela in Syria. This battle occurred B. C. 331, and marks the conclusion of the Persian Empire; for by this event Alexander became complete master of the whole country. Bishop Newton quotes verse 6: "And he [the goat] came to the ram which I had seen standing before the river, and ran unto him in the fury of his power," and adds: "One can hardly read these words, without having some image of Darius' army standing and guarding the *river Granicus*, and of Alexander on the *other side*, with his forces plunging in, swimming across the stream, and rushing on the enemy with all the fire and fury that can be imagined."

Ptolemy begins the reign of Alexander B. C. 332, but it was not till the battle of Arbela, the year following, that he became, according to Prideaux (i, p. 378), "absolute lord of that empire to the utmost extent in which it was ever possessed by the Persian kings." On the eve of this engagement, Darius sent ten of his chief relations to sue for peace; and upon their presenting their conditions to Alexander, he replied, "Tell your sovereign . . . that the world will not permit two suns nor two sovereigns!"

The language of verse 7 sets forth the completeness of the subjection of Medo-Persia to Alexander. The two horns were broken, and the ram cast to the ground and stamped upon. Persia was sub-

dued, the country ravaged, its armies cut to pieces and scattered, its cities plundered, and the royal city of Persepolis, the capital of the Persian Empire, and even in its ruins one of the wonders of the world to the present day, was sacked and burned. Thus the ram had no power to stand before the goat, and there was none that could deliver him out of his hand.

VERSE 8. Therefore the he-goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

The conqueror is greater than the conquered. The ram, Medo-Persia, became great: the goat, Grecia, became very great. And when he was strong, the great horn was broken. Human foresight and speculation would have said, When he becomes weak, his kingdom racked by rebellion, or paralyzed by luxury, then the horn will be broken and the kingdom shattered. But Daniel saw it broken in the very prime of its strength, and the height of its power, when every beholder would have exclaimed, Surely, the kingdom is established, and nothing can overthrow it. Thus it is often with the wicked: The horn of their strength is broken when they think they stand firm; but the righteous, even when they think themselves ready to perish, often find that, through the sustaining power of God, the bruised reed is not broken, and the smoking flax is not quenched.

Alexander fell in the prime of life. See notes on verse 39 of chapter 2. After his death there

arose much confusion among his followers respecting the succession. It was finally agreed, after a seven days' contest, that his natural brother, Philip Aridæus, should be declared king. By him, and Alexander's sons, Alexander Ægus and Hercules, the name and show of the Macedonian Empire was for a time sustained; but all these persons were soon murdered; and the regal family being then extinct, the chief commanders of the army who had gone into different parts of the empire as governors of the provinces, assumed the title of kings. They thereupon fell to leaguings and warring with each other, to such a degree that within the short space of fifteen years from Alexander's death, the number was reduced to—how many? Five? No. Three? No. Two? No. But *four*; just the number specified in the prophecy; for four notable horns were to come up toward the four winds of heaven, in place of the great horn that was broken. These were, 1. Seleucus, who had Syria and Babylon, and from whom came the line of kings known as the Seleucidæ, so famous in history. 2. Lysimachus, who had Asia Minor. 3. Ptolemy, son of Lagus, from whom sprang the Lagidæ; and 4. Cassander, who had Greece and the neighboring countries. These held dominion toward the four winds of heaven. Cassander had the western parts, Lysimachus had the northern regions, Ptolemy possessed the southern countries, and Seleucus had the eastern portions of the empire. These four horns *may* therefore be named Macedonia, Thrace (which then

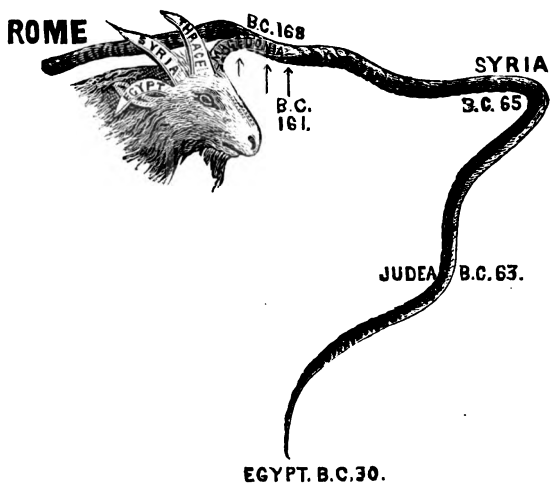


PLATE V. LITTLE HORN OF DANIEL VIII.

included Asia Minor, and those parts lying on the Hellespont and Bosporus,) Syria, and Egypt.

VERSE 9. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. 10. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. 11. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. 12. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered.

A third power is here introduced into the prophecy. In the explanation which the angel gave to Daniel of these symbols, this one is not described in language so definite as that of Medo-Persia and Grecia. Hence a flood of wild conjecture is at once let loose. Had not the angel positively, and in language which cannot be misunderstood, stated that Medo-Persia and Grecia were denoted by the ram and the he-goat, it is impossible to tell what application men would have given us of those symbols. Probably they would have applied them to anything and everything but the right objects. Leave men a moment to their own judgment in the interpretation of prophecy, and we immediately have the most sublime exhibitions of human folly.

There are two leading applications of the symbol now under consideration, which are all that need be noticed in these brief thoughts. The first is that the little horn here introduced denotes Antiochus Epiph-

anes ; the second is that it denotes the Roman power. It is an easy matter to test the claims of these two positions.

Does it mean Antiochus ? If so, this king must fulfill the specifications of the prophecy. If he does not fulfill them, the application cannot be made to him. The little horn came out of one of the four horns of the goat. It was then a separate power, existing independently of, and distinct from, any of the horns of the goat. Was Antiochus such a power ?

1. Who was Antiochus ? From the time that Seleucus made himself king over the Syrian portion of Alexander's empire, thus constituting the Syrian horn of the goat, until that country was conquered by the Romans, twenty-six kings ruled in succession over that territory. The eighth of these, in order, was Antiochus Epiphanes. Antiochus, then, was simply one of the twenty-six kings who constituted the Syrian horn of the goat. He was, for the time being, that horn. Hence, he could not be at the same time a separate and independent power, or another and remarkable horn, as the little horn was.

2. If it were proper to apply the little horn to any one of these twenty-six Syrian kings, it should certainly be applied to the most powerful and illustrious of them all ; but Antiochus Epiphanes did not by any means sustain this character. Although he took the name Epiphanes, that is, the illustrious, he was illustrious only in name ; for nothing, says Pridcaux, on the authority of Polybius, Livy, and Dio-

dorus Siculus, could be more alien to his true character. For, on account of his vile and extravagant folly, some thinking him a fool and others a madman, they changed the name of Epiphanes, The Illustrious, into Epimanes, The Madman.

3. Antiochus the Great, the father of Epiphanes, being terribly defeated in a war with the Romans, was enabled to procure peace only by the payment of a prodigious sum of money, and a surrender of a portion of his territory ; and, as a pledge that he would faithfully adhere to the terms of the treaty, he was obliged to give hostages, among whom was this very Epiphanes, his son, who was carried to Rome. The Romans ever after maintained this ascendancy.

4. The little horn waxed exceeding great ; but this Antiochus did not enlarge his dominion except by some temporary conquests in Egypt, which he immediately relinquished when the Romans took the part of Ptolemy, and *commanded* him to desist from his designs in that quarter. The rage of his disappointed ambition, he vented upon the unoffending Jews.

5. The little horn, in comparison with the powers that preceded it, was exceeding great. Persia is simply called great, though it reigned over a hundred and twenty-seven provinces. Esth. 1 : 1. Grecia, being more extensive still, is called very great. Now the little horn, which waxed *exceeding* great, must surpass them both. How absurd, then, to apply this to Antiochus, who was obliged to abandon

Egypt at the dictation of the Romans, to whom he paid enormous sums of money as tribute. The Religious Encyclopedia gives us this item of his history: "Finding his resources exhausted, he resolved to go into Persia to levy tribute, and collect large sums which he had agreed to pay to the Romans." It cannot take long for any one to decide the question which was the greater power, the one which evacuated Egypt, or the one which commanded that evacuation; the one that exacted tribute, or the one which was compelled to pay it.

6. The little horn was to stand up against the Prince of princes. The Prince of princes here means, beyond controversy, Jesus Christ. Dan. 9 : 25 ; Acts 3 : 15 ; Rev. 1 : 5. But Antiochus died one hundred and sixty-four years before our Lord was born. The prophecy cannot, therefore, apply to him ; for he does not fulfill the specifications in one single particular. The question may then be asked how any one has ever come to apply it to him. We answer, Romanists take that view, to avoid the application of the prophecy to themselves ; and many Protestants follow them, in order to oppose the doctrine that Christ is now soon to come.

It has been an easy matter to show that the little horn does not denote Antiochus. It will be just as easy to show that it does denote Rome.

1. The field of vision here is substantially the same as that covered by Nebuchadnezzar's image, of chapter 2, and Daniel's vision, of chapter 7. And in both those prophetic delineations we found that the

power which succeeded Grecia as the fourth great power, was Rome. The only natural inference would be that the little horn, the power which in this vision succeeds Grecia as an exceeding great power, is also Rome.

2. It comes forth from one of the horns of the goat. How, it may be asked, can this be true of Rome? It is unnecessary to remind the reader that earthly governments are not introduced into prophecy till they become in some way connected with the people of God. Rome became connected with the Jews, the people of God at that time, by the famous Jewish League B. C. 161. 1 Maccabees 8; Josephus' *Antiq.*, b. 12, chapter 10, sec. 6; Prideaux, vol. ii, p. 166. But seven years before this, that is, in B. C. 168, Rome had conquered Macedon, and made it a part of itself. It is therefore introduced into prophecy just as, from the conquered Macedonian horn of the goat, it is preparing to go forth to new conquests in other directions. It therefore appeared to the prophet, or may be properly spoken of in this prophecy, as coming forth from one of the horns of the goat.

3. It waxed great toward the south. Egypt was made a province of the Roman Empire, B. C. 30, and continued such for some centuries.

4. Toward the east. Rome conquered Syria, B. C. 65, and made it a province.

5. Toward the pleasant land. Judea is so called in many scriptures. The Romans finally made this a province, B. C. 63, and eventually destroyed the

city and the temple, and scattered the Jews over the face of the whole earth.

6. It waxed great even to the host of heaven. The host of heaven when used in a symbolic sense in reference to events transpiring upon the earth, must denote persons of illustrious character, or exalted position. The great red dragon, Rev. 12 : 4, is said to have cast down a third part of the stars of heaven to the ground. The dragon was there interpreted to symbolize pagan Rome, and the stars it cast to the ground were Jewish rulers. We think it is the same power and the same work that is here brought to view ; which again makes it necessary to apply it to Rome.

7. He magnified himself even to the Prince of the host. In the interpretation, verse 25, this is called standing up against the Prince of princes. How clear an allusion to the crucifixion of our Lord, under the jurisdiction of the Romans !

8. By him the daily sacrifice was taken away. We understand that the little horn symbolized Rome in its entire history, including the two phases of pagan and papal. These two phases are elsewhere spoken of as the "daily" (sacrifice is a supplied word) and the "transgression of desolation ;" the daily (desolation) signifying the pagan form, and the transgression of desolation, the papal. In the actions ascribed to this power, sometimes one form is spoken of, sometimes the other. "By him," (the papal form) "the daily," (the pagan form) "was taken away." Pagan Rome gave place to papal

Rome. And the place of his sanctuary, or worship, the city of Rome, was cast down. The seat of government was removed to Constantinople. The same transaction is brought to view in Revelation 13:2, where it says that the dragon, pagan Rome, gave to the beast, papal Rome, his seat, the city of Rome, and power and great authority, the whole influence of the empire.

9. A host was given him against the daily. The barbarians that subverted the Roman Empire, in the changes, attritions, and transformations of those times, became converts to the Catholic faith, and the instruments of the dethronement of their former religion. Though conquering Rome politically, they were themselves vanquished by the religion of Rome, and became the perpetuators of the same empire in another phase. And this was brought about by reason of transgression, that is, by the working of the mystery of iniquity. The papacy is the most God-dishonoring system of iniquity ever devised, because in his name it commits its abominations, and practices its orgies of hell in the garb, and under the pretense, of pure and undefiled religion.

10. It cast the truth to the ground and practiced and prospered. This describes, in few words, the work and career of the papacy. The truth is by it hideously caricatured; it is loaded with traditions; it is turned into mummerly and superstition; it is cast down and obscured.

And this antichristian power has practiced—prac-

ticed its deceptions upon the people, practiced its schemes of cunning to carry out its own ends, and aggrandize its own power.

And it has prospered. It has made war with the saints and prevailed against them. It has run its allotted career, and soon is to be broken without hand, to be given to the burning flame, and perish in the consuming glories of the second appearing of our Lord.

Rome meets all the specifications of the prophecy. No other power does meet them. Hence Rome, and no other, is the power in question. And the descriptions given in the word of God, of the character of this monstrous system are fully met and the prophecies of its baleful history have been most strikingly and accurately fulfilled.

VERSE 13. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? 14. And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

The Time. These two verses close the vision proper of chapter 8; and they introduce the one remaining point which of all others would naturally be of the most absorbing interest to the prophet, and to all the church; namely, the time the desolating powers previously brought to view were to continue. How long shall they continue their course of oppression against God's people, and

of blasphemy against high Heaven? Daniel, if time had been given, might perhaps have asked this question himself, but Heaven is ever ready to anticipate our wants, and sometimes to answer, even before we ask. Hence, two celestial beings appear upon the scene, holding a conversation, in the hearing of the prophet, upon this question which it is so important that the church should understand. Daniel heard one saint speaking. What this saint spoke at this time we are not informed; but there must have been something either in the matter or the manner of this speaking which made a deep impression upon the mind of Daniel, inasmuch as he uses it in the very next sentence as a designating title, calling the angel "that certain saint which spake." He may have spoken something of the same nature as that which the seven thunders of the Apocalypse uttered, Rev. 10:3, and which, when John was about to write, he was restrained, for some good reason, from so doing. But another saint asked this one that spake an important question: How long the vision? and both the question and the answer are placed upon record, which is *prima facie* evidence that this is a matter which it was designed that the church should understand. And this view is further confirmed by the fact that the angel did not ask this question for his own information, inasmuch as the answer was addressed to Daniel, as the one whom it chiefly concerned, and for whose information it was given. "And he said unto me," said Daniel, recording the answer to the

angel's question, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

The Daily Sacrifice. We have proof in verse 13, that sacrifice is the wrong word to be supplied in connection with the word daily. If the daily sacrifice of the Jewish service is here meant, or in other words, the taking away of that sacrifice, as some suppose, which sacrifice was at a certain point of time taken away, there would be no propriety in the question, *How long* the vision concerning it? This question evidently implies that those agents or events to which the vision relates, occupy a long series of years. Continuance of time is the central idea. And the whole time of the vision is filled by what is here called the daily and the transgression of desolation. Hence the daily cannot be the daily sacrifice of the Jews, the taking away of which, when the time came for it, occupied comparatively but an instant of time. It must denote something which occupies a series of years.

The word here rendered daily, occurs in the Old Testament, according to the Hebrew Concordance, one hundred and two times, and is, in the great majority of instances, rendered "continual," and "continually." The idea of sacrifice does not attach to the word at all. Nor is there any word in the text which signifies sacrifice. It is wholly a supplied word, the translators putting in that word which their understanding of the text seemed to demand. But they evidently took an erroneous view, the sacrifices of the Jews not being referred to at all. We

therefore suggest, as being more in accordance with both the construction and the context that the word daily refers to a desolating power, like the transgression of desolation with which it is connected. Then we have two desolating powers, which for a long period oppress, or desolate, the church. The Hebrew, *הַתְּמִיד וְהַפֶּשַׁע שָׁמָיִם*, justifies this construction; the last word, *שָׁמָיִם*, desolation, being the leading word, in the construct state, and having a common relation to the two preceding nouns, "the perpetual" and "the transgression," which are connected by the conjunction "and." Literally it may be rendered, "How long the vision (concerning) the continuance and the transgression of desolation," the word desolation being related to both continuance and transgression, as though it were expressed in full, "the continuance of desolation and the transgression of desolation." By the continuance of desolation, or the perpetual desolation, paganism through all its long history is meant; and by "the transgression of desolation" is meant the papacy. The phrase describing this power is stronger than that used to describe paganism. It is the transgression (or rebellion, as the word also means) of desolation; as though under this period of the history of the church, the desolating power had rebelled against all restraint previously imposed upon it.

From a religious point of view, the world has presented only these two phases. Hence, although three earthly governments are introduced in the prophecy, as oppressors of the church, they are here

ranged under two heads; the daily, and the transgression of desolation. Medo-Persia was pagan; Grecia was pagan; Rome in its first phase was pagan; these all composed the daily; then comes the papal form, which was to be the leading persecuting power to the end of time, a marvel of satanic craft and cunning, an incarnation of fiendish blood-thirstiness and cruelty. No wonder the cry has gone up from suffering martyrs, from age to age, How long, O Lord, how long? And no wonder the Lord, in order that hope might not wholly die out of the hearts of his down-trodden, waiting people, has lifted before them the vail of futurity, showing them the consecutive events of the world's history, till all these persecuting powers should meet an utter and everlasting destruction, and giving them glimpses beyond, of the unfading glories of their eternal inheritance.

The Lord's eye is upon his people. The furnace will be heated no hotter than necessary to consume the dross. It is through much tribulation we are to enter the kingdom; and the word tribulation is from *tribulum*, a threshing sledg. Blow after blow must be laid upon us, till all the wheat is beaten free from the chaff, and we are made fit for the heavenly garner. But not a kernel of wheat shall be lost. Says the Lord to his people, Ye are the light of the world, the salt of the earth. In his eyes, there is nothing else of consequence or importance on the earth. Hence the peculiar question here asked, How long the vision respecting the

daily and the transgression of desolation—concerning what? the glory of earthly kingdoms? the skill of renowned warriors? the fame of mighty conquerors? the greatness of human empire? No; but concerning the sanctuary and the host,—the people and worship of the Most High. How long shall they be trodden under foot? Here is where all Heaven's interest and sympathy are enlisted. He who touches the people of God, touches not mere mortals, weak and helpless, but Omnipotence; he opens an account which must be settled at the bar of Heaven. And soon all these accounts will be adjusted, the iron heel of oppression will itself be crushed, and a people will be brought out of the furnace prepared to shine as the stars forever and ever. To be one who is an object of interest to heavenly beings, one whom the providence of God is engaged to preserve while here, and crown with immortality hereafter—what an exalted position! How much higher than that of any king, president, or potentate of earth! Reader, are you one of the number?

Respecting the 2300 days, introduced for the first time in verse 14, there are no data in this chapter from which we can determine their commencement and close, or tell what portion of the world's history they cover. We are obliged, therefore, for the present, to pass them by. Let the reader be assured, however, that we are not left in any uncertainty concerning those days. The declaration respecting them is a part of a revelation which is given for the

instruction of the people of God, and is consequently to be understood. They are spoken of in the midst of a prophecy which the angel Gabriel was commanded to make Daniel understand; and which instruction we may be certain that the angel at some time carried out, and hence that somewhere the necessary information is given respecting this important period. We shall look for something further on this point in subsequent portions of the prophecy of Daniel; and we shall find that the mystery which hangs over these days in this chapter, is dispelled in the next.

The Sanctuary. Connected with the 2300 days is another object of equal importance, which now presents itself for investigation; namely, the sanctuary; and with this is also connected the subject of its cleansing. As we examine these subjects, we shall see the importance of having an understanding of the commencement and termination of the 2300 days, that we may know when the great event called the cleansing of the sanctuary is to transpire; for all the inhabitants of earth, as will in due time appear, have a personal interest in that solemn work.

Several objects have been claimed by different ones as the sanctuary here mentioned: 1. The earth. 2. The land of Canaan. 3. The church. 4. The sanctuary, the "true tabernacle, which the Lord pitched and not man," which is "in the Heavens," and of which the Jewish tabernacle was a type, pattern, or figure. Heb. 8:1, 2; 9:23, 24. These conflicting claims must be decided by what the

Scriptures say on the subject; and fortunately its testimony is neither meager nor ambiguous.

1. The word sanctuary occurs in the Old and New Testaments one hundred and forty-four times, and from the definitions of lexicographers, and its use in the Bible, we learn that it is used to signify a holy or sacred place, a dwelling-place for the Most High. If, now, the earth is the sanctuary, it will answer to the definition, and the Bible will somewhere speak of it as such. But we do not find a single characteristic pertaining to this earth which will satisfy the definition. It is neither a holy nor a sacred place, nor is it a dwelling-place for the Most High. It has no mark of distinction except as being a revolted planet, marred by sin, and scarred and withered by the curse. Moreover it is nowhere in all the Scriptures called the sanctuary. Only one text can be produced in favor of this view, and that only by a false application. Isa. 60:13, says: "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." This language undoubtedly refers to the new earth; but even that is not called the sanctuary, but only the place of the sanctuary, just as it is called the place of the Lord's feet; an expression which probably denotes the continual presence of God with his people, as it was revealed to John when it was said, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God

himself shall be with them, and be their God." Rev. 21:3. All that can be said of the earth, therefore, is, that when renewed it will be the place where the sanctuary of God will be located. It can present not a shadow of a claim to being the sanctuary at the present time, or the sanctuary of the prophecy.

2. Is the land of Canaan the sanctuary? So far as we may be governed by the definition of the word, it can present no better claim than the earth to that distinction. If we inquire where in the Bible it is called the sanctuary, a few texts are brought forward which seem to be supposed by some to furnish the requisite testimony. The first of these is Ex. 15:17. Moses, in his song of triumph and praise to God after the passage of the Red Sea, exclaimed: "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established." A writer who urges this text, says, "I ask the reader to pause, and examine and settle the question most distinctly, before he goes further—What is the sanctuary here spoken of?" We think it would be safer for the reader not to attempt to settle the question definitely from this one isolated text, before comparing it with other scriptures. Moses here speaks in anticipation. His language is a prediction of what God would do for his people. Let us see how it was accomplished. If we find, in the fulfillment, that the land in which

they were planted is called the sanctuary, it will greatly strengthen the claim that is based upon this text. If, on the other hand, we find a plain distinction drawn between the land and the sanctuary, then Ex. 15:17 must be interpreted accordingly. We turn to David, who records as a matter of history what Moses uttered as a matter of prophecy. Ps. 78:53, 54. The subject of the psalmist here, is the deliverance of Israel from Egyptian servitude, and their establishment in the promised land; and he says: "And he [God] led them on safely, so that they feared not; but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, even to this mountain which his right hand had purchased." The "mountain" here mentioned by David, is the same as the "mountain of thine inheritance" spoken of by Moses, in which the people were to be planted; and this mountain David calls, not the sanctuary, but only the *border* of the sanctuary. What, then, was the sanctuary? Verse 69 of the same psalm informs us: "And he *built* his sanctuary like high palaces, like the earth which he hath established forever." The same distinction between the sanctuary and the land is pointed out in the prayer of good king Jehoshaphat. 2 Chron. 20:7, 8: "Art thou not our God who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham, thy friend, forever? And they dwelt therein, and have built thee a sanctuary therein for thy name." Taken alone, some

try to draw an inference from Ex. 15:17, that the mountain was the sanctuary; but when we take in connection with it the language of David, which is a record of the fulfillment of Moses' prediction, and an inspired commentary upon his language, such an idea cannot be entertained; for David plainly says that the mountain was simply the border of the sanctuary; and that in that border or land, the sanctuary was built like high palaces, reference being made to the beautiful temple of the Jews, the center and symbol of all their worship. But whoever will read carefully Ex. 15:17, will see that not even an inference is necessary, that by the word sanctuary Moses means the mountain of inheritance, much less the whole land of Palestine. In the freedom of poetic license, he employs elliptical expressions, and passes rapidly from one idea or object to another. First, the inheritance engages his attention, and he speaks of it; then the fact that the Lord was to dwell there; then the place he was to provide for his dwelling there, namely, the sanctuary which he would cause to be built. David thus associates Mount Zion and Judah together, in Ps. 78:68, because Zion was located in Judah.

The three texts, Ex. 15:17; Ps. 78:54, 69, are the ones chiefly relied on to prove that the land of Canaan is the sanctuary; but, singularly enough, the two latter in plain language clear away the ambiguity of the first, and utterly disprove the claim that it is based thereon.

Having disposed of the main proof on this point,

it would hardly seem worth while to spend time with those texts from which only inferences can be drawn. As there is, however, only one even of this class, we will refer to it, that no point may be left unnoticed. Isa. 63:18: "The people of thy holiness have possessed it but a little while; our adversaries have trodden down thy sanctuary." This language is as applicable to the temple as to the land; for when the land was overrun with the enemies of Israel, their temple was laid in ruins. This is plainly stated in verse 11 of the next chapter: "Our holy and our beautiful house, where our fathers praised thee, is burned up with fire." The text therefore proves nothing for this view.

Respecting the earth, or the land of Canaan, as the sanctuary, we offer one thought more. If they constitute the sanctuary, they should not only be somewhere described as such, but the same idea should be carried through to the end, and the purification of the earth, or of Palestine, should be called the cleansing of the sanctuary. The earth is indeed defiled, and it is to be purified by fire; but fire, as we shall see, is not the agent which is used in the cleansing of the sanctuary; and this purification of the earth, or any part of it, is nowhere in the Bible called the cleansing of the sanctuary.

3. Is the church the sanctuary? The evident mistrust with which this idea is suggested is a virtual surrender of the argument, before it is presented. One solitary text is adduced in its support: Ps. 114:1, 2: "When Israel went out of

Egypt, the house of Jacob from a people of strange language, Judah was his sanctuary, and Israel his dominion." Should we take this text in its most literal sense, what would it prove respecting the sanctuary? It would prove that the sanctuary was confined to one of the twelve tribes; and hence that a portion of the church only, not the whole of it, constitutes the sanctuary. But this, proving too little for the theory under consideration, proves nothing. Why Judah is called the sanctuary in the text quoted, need not be a matter of perplexity when we remember that God chose Jerusalem which was in Judah, as the place of his sanctuary. "But chose," says David, "the tribe of Judah, the Mount Zion which he loved. And he built his sanctuary like high palaces, like the earth which he hath established forever." This clearly shows the connection which existed between Judah and the sanctuary. That tribe itself was not the sanctuary; but it is once spoken of as such when Israel came forth from Egypt, because God purposed that in the midst of the territory of that tribe, his sanctuary should be located. But even if it could be shown that the church is anywhere called the sanctuary, it would be of no consequence to our present purpose, which is to determine what constitutes the sanctuary of Dan. 8:13, 14; for the church is there spoken of as another object: "To give *both* the sanctuary and the host to be trodden under foot." That by the term host, the church is here meant, none will dispute;

the sanctuary is therefore another and a different object.

4. There remains but one more position to be examined ; namely, That the sanctuary mentioned in the text is what Paul calls in Hebrews the "true tabernacle, which the Lord pitched, and not man," to which he expressly gives the name of "the sanctuary," and which he locates in "the Heavens ;" of which sanctuary, we had, under the former dispensation, first in the tabernacle built by Moses, and afterward in the temple at Jerusalem, a pattern, type, or figure. And let it be particularly noticed, that on the view here suggested rests our only hope of ever understanding this question ; for we have seen that all other positions are untenable. No other object which has ever been supposed by any one to be the sanctuary, neither the earth, the land of Canaan, nor the church, can for a moment support such a claim. If, therefore, we do not find it in the object before us, we may abandon the search in utter despair ; we may discard so much of revelation as still unrevealed, and may cut out from the sacred page, as so much useless reading, the numerous passages which speak on this subject. All those, therefore, who, rather than that so important a subject should go by default, are willing to lay aside all preconceived opinions and cherished views, will approach the position before us with intense anxiety and unbounded interest. They will lay hold of any evidence that may here be given us, as a man bewildered in a labyrinth of darkness

would lay hold on the thread which was his only guide to lead him forth again to light, or as the perishing man would leap for the last life-boat that could rescue him from destruction.

It will be safe for us to put ourselves, in imagination, in the place of Daniel, and view the subject from his standpoint. What would he understand by the term sanctuary as addressed to him? If we can ascertain this, it will not be difficult to arrive at correct conclusions on this subject. His mind would inevitably turn, on the mention of that word, to the sanctuary of that dispensation; and certainly he well knew what that was. His mind did turn to Jerusalem, the city of his fathers, which was then in ruins, and to their "beautiful house," which, as Isaiah laments, was burned with fire. And so, as was his wont, with his face turned toward the place of their once venerated temple, he prayed God to cause his face to shine upon his sanctuary, which was desolate. By the word sanctuary, Daniel evidently understood their temple at Jerusalem.

But Paul bears testimony which is most explicit on this point. Heb. 9:1: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." This is the very point which at present we are concerned to determine: What was the sanctuary of the first covenant? Paul proceeds to tell us. Hear him. Verses 2-5: "For there was a tabernacle made; the first [or first apartment], wherein was the candlestick, and the

table, and the showbread; which is called the sanctuary [margin, the holy]. And after the second vail, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly."

There is no mistaking the object to which Paul here has reference. It is the tabernacle erected by Moses according to the direction of the Lord, with a holy and a most holy place, and various vessels of service, as here set forth. A full description of this building, with its various vessels and their uses, will be found in Exodus, chapter 25, and onward. If the reader is not familiar with this subject, he is requested to turn and carefully examine the description of this building. This, Paul plainly says, was the sanctuary of the first covenant. And we wish the reader to carefully mark the logical value of this declaration. By telling us what did positively for a time constitute the sanctuary, Paul sets us on the right track of inquiry. He gives us a basis on which to work. For a time, the field is cleared of all doubt and all obstacles. During the time covered by the first covenant, which reached from Sinai to Christ, we have before us a distinct and plainly-defined object, minutely described by Moses, and declared by Paul to be the sanctuary during that time.

But Paul's language has greater significance even than this. It forever annihilates the claims which are put forth in behalf of the earth, the land of Canaan, or the church, as the sanctuary. For the arguments which would prove them to be the sanctuary at any time would prove them to be such under the old dispensation. If Canaan was at any time the sanctuary, it was such when Israel was planted in it. If the church was ever the sanctuary, it was such when Israel was led forth from Egypt. If the earth was ever the sanctuary, it was such during the period of which we speak. To this period the arguments urged in their favor apply as fully as to any other period; and if they were not the sanctuary during this time, then all the arguments are destroyed which would show that they ever were, or ever could be, the sanctuary. But were they the sanctuary during that time? This is a final question for these theories; and Paul decides it in the negative by describing to us the tabernacle of Moses, and telling us that that, not the earth, nor Canaan, nor the church, was the sanctuary of that dispensation.

And this building meets all the requirements of the true sanctuary. 1. It was the earthly dwelling-place of God. "Let them make me a sanctuary," said he to Moses, "that I may dwell among them." Ex. 25:8. In this tabernacle, which they erected according to his instructions, he manifested his presence. 2. It was a holy or sacred place: "The holy sanctuary." Lev. 16:33. 3. It is over and

over again called the sanctuary, in the word of God. Of the one hundred and forty instances in which the word is used in the Old Testament, it refers in almost every case to this building.

The tabernacle was at first constructed in such a manner as to be adapted to the condition of the children of Israel at that time. They were just entering upon their forty years' wandering in the wilderness, when this building was set up in their midst as the habitation of God and the center of their religious worship. Journeying was a necessity, and removals were frequent. It would be necessary that the tabernacle should often be moved from place to place. It was, therefore, so fashioned of movable parts, the sides being composed of upright boards, and the covering consisting of curtains of linen and dyed skins, that it could be readily taken down, conveniently transported, and easily erected at each successive stage of their journey. After entering the promised land, this temporary structure in time gave place to the magnificent temple of Solomon. In this more permanent form it existed, saving only the time it lay in ruins in Daniel's day, till its final destruction by the Romans, in A. D. 70.

This is the only sanctuary connected with the earth, about which the Bible gives us any instruction, or history any record. But is there nowhere any other? This was the sanctuary of the first covenant; with that covenant it came to an end; is there no sanctuary which pertains to the second

or new covenant? There must be; otherwise there is no analogy between these covenants; and in this case, the first covenant had a system of worship, which, though minutely described, is unintelligible, and the second covenant has a system of worship which is indefinite and obscure. And Paul virtually asserts that the new covenant, in force since the death of Christ the testator, has a sanctuary; for when, in contrasting the two covenants, as he does in the book of Hebrews, he says in chapter 9:1, that the first covenant "had *also* ordinances of divine service, and a worldly sanctuary," it is the same as saying that the new covenant has likewise its services and its sanctuary. Furthermore, in verse 8 of this chapter, he speaks of the worldly sanctuary as the *first* tabernacle. If that was the first, there must be a second; and as the first tabernacle existed so long as the first covenant was in force, when that covenant came to an end, the second tabernacle must have taken the place of the first, and must be the sanctuary of the new covenant. There can be no evading this conclusion.

Where, then, shall we look for the sanctuary of the new covenant? Paul, by the use of the word *also*, in verse 1 of Hebrews 9, intimates that he had before spoken of this sanctuary. We turn back to the beginning of the previous chapter and find him summing up his foregoing arguments as follows: "Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the

Majesty in the Heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Can there be any doubt that we here have the sanctuary of the new covenant? A plain allusion is here made to the sanctuary of the first covenant. That was pitched by man, erected by Moses; this was pitched by the Lord, not by man. That was the place where the earthly priests performed their ministry; this is the place where Christ, the High Priest of the new covenant, performs his ministry. That was on earth; this is in Heaven. That was very properly therefore called by Paul a worldly sanctuary; this is a heavenly.

This view is further sustained by the fact that the sanctuary built by Moses, was not an original structure, but was built after a pattern. The great original existed somewhere else; what Moses constructed was but a type or model. Listen to the directions the Lord gave him on this point: "According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. 25:9. "And look that thou make them after their pattern, which was showed thee in the mount." Verse 40. To the same end see Ex. 26:30; 27:8; Acts 7:44.

Now of what was the earthly sanctuary a type or figure? Answer. Of the sanctuary of the new covenant, the "true tabernacle, which the Lord pitched, and not man." The relation which the

first covenant sustains to the second throughout, is that of type to antitype. Its sacrifices were types of the greater sacrifice of this dispensation; its priests were types of our Lord, in his more perfect priesthood; their ministry was performed unto the shadow and example of the ministry of our High Priest above; and the sanctuary, where they ministered, was a type or figure of the true sanctuary in Heaven where our Lord performs his ministry.

All these facts are plainly stated by Paul in a few verses to the Hebrews. Chapter 8:4, 5: "For if he [Christ] were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law; who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See, saith he, that thou make all things according to the pattern showed to thee in the mount." This testimony shows that the ministry of the earthly priests was a shadow of Christ's priesthood; and the evidence Paul brings forward to prove it, is the direction which God gave to Moses to make the tabernacle according to the pattern showed him in the mount. This clearly identifies the pattern showed to Moses in the mount, with the sanctuary or true tabernacle in Heaven, where our Lord ministers, mentioned three verses before.

In chapter 9:8, 9, Paul further says: "The Holy Ghost this signifying, that the way into the holiest of all [Greek, holy places, plural] was not yet made

manifest, while as the first tabernacle was yet standing; which was a *figure* for the time then present," etc. While the first tabernacle stood, and the first covenant was in force, the ministration of the more perfect tabernacle, and the work of the new covenant, was not of course carried forward. But when Christ came an high priest of good things to come, when the first tabernacle had served its purpose, and the first covenant had ceased, then Christ, raised to the throne of the Majesty in the Heavens as a minister of the true sanctuary, entered by his own blood, says verse 12, "into the holy place [where also the Greek has the plural, the holy places] having obtained eternal redemption for us." Of these heavenly holy places, therefore, the first tabernacle was a figure for the time then present. If any further testimony is needed, he speaks, in verse 22, of the earthly tabernacle, with its apartments and instruments, as *patterns* of things in the Heavens; and in verse 23, he calls the holy places made with hands, that is, the earthly tabernacle erected by Moses, *figures* of the true.

This view is still further corroborated by the testimony of John. Among the things which he was permitted to behold in Heaven, he saw seven lamps of fire burning before the throne, Rev. 4 : 5 ; he saw an altar of incense, and a golden censer, chapter 8 : 3 ; he saw the ark of God's testament, chapter 11 : 19 ; and all this in connection with a temple in Heaven ; chapter 11 : 19 ; 15 : 8. These objects every Bible reader must at once recognize as imple-

ments of the sanctuary. They owed their existence to the sanctuary, and were confined to it, to be employed in the ministration connected therewith. As without the sanctuary, they had not existed, so wherever we find these, we may know that there is the sanctuary; and hence the fact that John saw these things in Heaven in this dispensation, is proof that there is a sanctuary there, and that he was permitted to behold it.

However reluctant a person may have been to acknowledge that there is a sanctuary in Heaven, the testimony that has been presented is certainly sufficient to prove this fact. Paul says that the tabernacle of Moses was the sanctuary of the first covenant. Moses says that God showed him in the mount a pattern, according to which he was to make this tabernacle. Paul testifies again that Moses did make it according to the pattern, and that the pattern was the true tabernacle in Heaven which the Lord pitched, and not man; and that of this heavenly sanctuary, the tabernacle erected with hands was a true figure or representation. And finally John, to corroborate the statement of Paul that this sanctuary is in Heaven, bears testimony, as an eyewitness, that he beheld it there. What further testimony could be required? Nay, more, what further is conceivable?

So far as the question as to what constitutes the sanctuary, is concerned, we now have the subject before us in one harmonious whole. The sanctuary of the Bible—mark it all, dispute it who can—con-

sists, first, of the typical tabernacle established with the Hebrews at the exode from Egypt, which was the sanctuary of the first covenant; and secondly, of the true tabernacle in Heaven of which the former was a type or figure, which is the sanctuary of the new covenant. These are inseparably connected together as type and antitype. From the antitype we go back to the type, and from the type we are carried forward naturally and inevitably to the antitype.

We have said that Daniel would at once understand by the word sanctuary, the sanctuary of his people at Jerusalem; so would any one under that dispensation. But does the declaration of Daniel 8:14, have reference to that sanctuary? That depends upon the time to which it applies. Whatever declarations respecting the sanctuary apply under the old dispensation, they have respect to the sanctuary of that time; and whatever declarations apply in this dispensation, they have reference to the sanctuary of this dispensation. If the 2300 days, at the termination of which the sanctuary is to be cleansed, ended in the former dispensation, the sanctuary to be cleansed was the sanctuary of that time. If they reach over into this dispensation, the sanctuary to which reference is made, is the sanctuary of this time. This is a point which can only be determined by a further argument on the 2300 days. What we have thus far said respecting the sanctuary has been only incidental to the main question in the prophecy. That question has re-

spect to its cleansing: Unto 2300 days, then shall the sanctuary be cleansed. But it was necessary first to determine what constituted the sanctuary before we could understandingly examine the question of its cleansing. For this we are now prepared.

Having learned what constitutes the sanctuary, the question of its cleansing and how it is accomplished, is soon decided. It has been noticed that whatever constitutes the sanctuary of the Bible, must have some service connected with it which is called its cleansing. There is no account in the Bible of any such work as pertaining to this earth, the land of Canaan, or the church; which is good evidence that none of these objects constitutes the sanctuary; there *is* such a service connected with the object which we have shown to be the sanctuary, and which in reference to both the earthly building, and the heavenly temple, is called its cleansing.

Does the reader object to the idea of there being anything in Heaven which is to be cleansed? Is this a barrier in the way of his receiving the view here presented? Then his controversy is with Paul, who positively affirms this fact. But before he decides against the apostle, we ask the objector to examine carefully in reference to the nature of this cleansing, as he is here undoubtedly laboring under an utter misapprehension. The following are the plain terms in which Paul affirms the cleansing of both the earthly and the heavenly sanctuary:

“And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the Heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.” Heb. 9:22, 23. In the light of foregoing arguments, this may be paraphrased thus: “It was therefore necessary that the tabernacle, as erected by Moses, with its sacred vessels, which were patterns of the true sanctuary in Heaven, should be purified, or cleansed, with the blood of calves and goats; but the heavenly things themselves, the true tabernacle which the Lord pitched, and not man, must be cleansed with better sacrifices, even with the blood of Christ.”

We now inquire, What is the nature of this cleansing, and how is it to be accomplished? According to the language of Paul, just quoted, it is performed by means of blood. The cleansing is not, therefore, a cleansing from physical uncleanness or impurity; for blood is not the agent used in such a work. And this consideration should satisfy the objector's mind in regard to the cleansing of the heavenly things. The fact that Paul speaks of heavenly things to be cleansed, does not prove that there is any physical impurity in Heaven; for that is not the kind of cleansing of which he speaks. The reason Paul assigns why this cleansing is performed with blood, is because without the shedding of blood there is no *remission*. Remission, then, that is, the putting away of sin, is the work to be done. The

cleansing, therefore, is not physical cleansing, but a cleansing from sin. But how came sins attached to the sanctuary, either the earthly or the heavenly? This can be ascertained from the ministration connected with the type, to which we now turn.

The closing chapters of Exodus give us an account of the construction of the earthly sanctuary, and the arrangement of the service connected therewith. Leviticus opens with an account of the ministration, which was there to be performed. All that is to our purpose to notice here, is one particular branch of the service, which was performed as follows: The person who had committed sin, brought his victim to the door of the tabernacle. Upon the head of this victim, for a moment, he placed his hand, and, as we may reasonably infer, confessed over him his sin. By this expressive act, he signified that he had sinned and was worthy of death, but that in his stead he consecrated his victim, and transferred his guilt to it. With his own hand (and what must have been his emotions?) he then took the life of his victim on account of that guilt. The law demanded the life of the transgressor for his disobedience; the life is in the blood; Lev. 17:11, 14; hence, without the shedding of blood there is no remission; with the shedding of blood, remission is possible; for the law demanded life, and its demand is satisfied. The blood of the victim, representative of a forfeited life, and the vehicle of its guilt, was then taken by the priest and ministered before the Lord.

The sin of the individual was thus, by his confession, by the slaying of the victim and the ministry of the priest, transferred from himself to the sanctuary. Victim after victim was thus offered by the people; day by day the work went forward; and thus the sanctuary continually became the receptacle of the sins of the congregation. But this was not the final disposition of these sins. This accumulation of guilt was removed by a special service which was called the cleansing of the sanctuary. This service in the type occupied one day in the year; and the tenth day of the seventh month on which it was performed, was called the day of atonement. On this day, while all Israel refrained from work, and afflicted their souls, the priest brought two goats and presented them before the Lord at the door of the tabernacle of the congregation. On these goats he cast lots; one lot for the Lord, and the other lot for the scape-goat. The one upon which the Lord's lot fell, was then slain, and his blood was carried by the priest into the most holy place of the sanctuary, and sprinkled upon the mercy-seat. And this was the only day on which he was permitted to enter into that apartment. Coming forth, he was then to lay both his hands upon the head of the scape-goat, confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, and, thus putting them upon his head, Lev. 16: 21, he was to send him away by the hand of a fit man into a land not inhabited, a land of separation

or forgetfulness, the goat never again to appear in the camp of Israel, and the sins of the people to be remembered against them no more. This service was for the purpose of cleansing the people from their sins, and cleansing the sanctuary and its sacred vessels. Lev. 16:30, 33. By this process, sin was removed, but only in figure; for all that work was typical.

The reader to whom these views are new will be ready here to inquire, perhaps with some astonishment, what this strange work could possibly be designed to typify; what there is in this dispensation, which it was designed to prefigure. We answer, A work in the ministration of Christ, as Paul clearly teaches. After stating, in Hebrews 8, that Christ is the minister of the true tabernacle, the sanctuary in Heaven, he states that the priests on earth served unto the example and shadow of heavenly things. In other words, the work of the earthly priests was a shadow, an example, a correct representation, so far as it could be carried out by mortals, of the ministration of Christ above. These priests ministered in both apartments of the earthly tabernacle; Christ therefore ministers in both apartments of the heavenly temple; for that temple has two apartments, or it was not correctly represented by the earthly, and our Lord officiates in both, or the service of the priest on earth was not a correct shadow of his work. But Paul directly states that he ministers in both apartments; for he says that he has entered into the holy place (Greek, plural,

holy places) by his own blood. Heb. 9:12. There is, therefore, a work performed by Christ in his ministry in the heavenly temple, corresponding to that performed by the priests in both apartments of the earthly building. But the work in the second apartment, or most holy place, was a special work, to close the yearly round of service, and cleanse the sanctuary. Therefore Christ's ministration in the second apartment of the heavenly sanctuary must be a work of like nature, and constitute the cleansing of that sanctuary.

As through the sacrifices of the former dispensation the sins of the people were transferred in figure by the priests to the earthly sanctuary, where those priests ministered; so, ever since Christ ascended to be our intercessor in the presence of his Father, the sins of all those who legitimately seek pardon through him, are transferred, in fact, to the heavenly sanctuary where he ministers. Whether Christ ministers for us in the heavenly holy places with his own blood literally, or only by virtue of its merits, we need not stop to inquire. Suffice it to say, that his blood has been shed, and through that blood we have remission of sins in fact, which was obtained only in figure through the blood of calves and goats. But those sacrifices had real virtue in this respect: they signified faith in a real sacrifice to come; and thus those who employed them have an equal interest in the work of Christ, with those who come to him by faith in this dispensation.

This continual transfer of sins to the heavenly sanctuary (and if they are not thus transferred, will any one in the light of the types, and in view of the language of Paul, explain the nature of the work of Christ in our behalf?)—this continual transfer, we say, of sins to the heavenly sanctuary, makes its cleansing necessary on the same ground that a like work was required in the earthly sanctuary.

An important distinction between the two ministrations must here be noticed: In the earthly tabernacle, a complete round of service was accomplished every year. For three hundred and fifty-nine days, in their ordinary years, the ministration went forward in the first apartment. One day's work in the most holy, completed the yearly round. The work then commenced again in the holy place, and went forward till another day of atonement completed the year's work. And so on, year by year. This continual repetition of the work was necessary on account of the short lives of mortal priests. But no such necessity exists in the case of our divine Lord, who ever liveth to make intercession for us. See Heb. 7:23-25. Hence the work of the heavenly sanctuary, instead of being a yearly work, is performed once for all. Instead of being repeated year by year, one grand cycle is allotted to it, in which it is carried forward, and finished, never to be repeated.

One year's round of service, in the earthly sanctuary, represented the entire work of the sanctuary

above. In the type, the cleansing of the sanctuary was the brief and closing work of the year's service. In the antitype, the cleansing of the sanctuary must be the closing work of Christ, our great High Priest, in the tabernacle on high. In the type, to cleanse the sanctuary the high priest entered into the most holy place to minister in the presence of God before the ark of his testament. In the antitype, when the time comes for the cleansing of the sanctuary, our High Priest, in like manner enters into the most holy place to make a final end of his intercessory work in behalf of mankind. We confidently affirm that no other conclusion can be arrived at on this subject, without doing despite to the holy word of God.

Reader, do you see the importance of this subject? Do you begin to perceive what an object of interest for all the world is the sanctuary of God? Do you see that the whole work of salvation centers there; and that when the work is done, probation is ended, and the cases of the saved and lost are eternally decided? Do you see that the cleansing of the sanctuary is a brief and special work by which the great scheme is forever finished? Do you see that if it can be made known when this work of cleansing commences, it is a solemn announcement to the world that salvation's last hour is reached, and is fast hastening to its close? And this is what the prophecy is designed to show. It is to make known the commencement of this momentous work: "Unto two thousand three hundred days, then shall the sanctuary be cleansed."

In advance of any argument on the nature and application of these days, the position may be safely taken that they reach to the cleansing of the heavenly sanctuary, for the earthly was to be cleansed each year; and we make the prophet utter nonsense, if we understand him as saying that at the end of 2300 days, a period of time over six years in length, even if we take them literally, an event should take place which was to occur regularly every year. It is the heavenly sanctuary in which the decision of all cases is to be rendered. The progress of the work there, is what especially concerns mankind to know. If people understood the bearing of these subjects on their eternal interests, with what earnestness and anxiety would they give them their most careful and prayerful study. See on verse 20 and onward, of chapter 9, an argument on the 2300 days, at the end of which this sanctuary is to be cleansed.

VERSE 15. And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. 16. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

We now enter upon an interpretation of the vision. And first of all we have mention of Daniel's solicitude, and his efforts to understand these things. He sought for the meaning. Those who have had most experience in reference to prophetic subjects, are not the ones who are unconcerned in such mat-

ters. They only can tread with indifference over a mine of gold, who do not know that a bed of the precious metal lies beneath their feet. Immediately there stood before the prophet as the appearance of a man. It does not say it was a man, as some would fain have us think, who wish to prove that angels are dead men, and who resort to such texts as this for their evidence. It says, The appearance of a man; from which we are evidently to understand an angel in human form. And he heard a man's voice; that is, the voice of an angel, as of a man, speaking. The commandment given was, to make this man, Daniel, understand the vision. It was addressed to Gabriel, a name that signifies, "the mighty one." He continues his instruction to Daniel in chapter 9; and under the new dispensation, he was commissioned to announce the birth of John the Baptist to his father, Zacharias, Luke 1:11; and that of the Messiah to the virgin Mary, verse 26. To Zacharias, he introduced himself with these words: "I am Gabriel that stand in the presence of God." From this it appears that he was an angel of a high order and superior dignity; but the one who addressed him was evidently above him in rank, and had power to command and control his actions. This was probably no other than the archangel Michael, or Christ, between whom and Gabriel, alone, a knowledge of the matters communicated to Daniel existed. See chapter 10:21.

VERSE 17. So he came near where I stood; and when he

came, I was afraid, and fell upon my face ; but he said unto me, Understand, O son of man ; for at the time of the end shall be the vision. 18. Now as he was speaking with me, I was in a deep sleep on my face toward the ground ; but he touched me, and set me upright. 19. And he said, Behold, I will make thee know what shall be in the last end of the indignation ; for at the time appointed the end shall be.

Under similar circumstances to the ones here narrated, John fell down before the feet of an angel ; but it was for the purpose of worship ; Rev. 19:10 ; 22:8. Daniel seems to have been completely overcome by the majesty of the heavenly messenger. He prostrated himself with his face to the ground, probably as though in a deep sleep, but not really so. Sorrow, it is true, caused the disciples to sleep ; but fear, as in this case, would hardly seem to have that effect. The angel gently laid his hand upon him to give him assurance (how many times have mortals been told by heavenly beings to "fear not" !), and from his helpless and prostrate condition set him upright. With a general statement that at the time appointed the end shall be, and that he will make him know what shall be in the last end of the indignation, he enters upon an interpretation of the vision. We understand that the indignation covers a period of time. What time? God told his people Israel that he would pour upon them his indignation for their wickedness ; and thus he gave directions concerning the "profane wicked prince of Israel:" "Remove the diadem, and take off the crown. . . . I will overturn, overturn, overturn it ; and it shall be no more,

until he come whose right it is; and I will give it him." Eze. 21 : 25-27, 31.

Here is the period of God's indignation against his covenant people; the period during which the sanctuary and host are to be trodden under foot. The diadem was removed, and the crown taken off, when Israel was subjected to the kingdom of Babylon. It was overturned again by the Medes and Persians, again by the Grecians, again by the Romans, corresponding to the three times the word is repeated by the prophet. The Jews then having rejected Christ, were soon scattered abroad over the face of the earth; and spiritual Israel has taken the place of the literal seed; but they are in subjection to earthly powers, and will be till the throne of David is again set up, till He who is its rightful heir, the Messiah, the Prince of peace, shall come; and then it will be given him. Then the indignation will have ceased. What shall take place in the last end of this period, the angel is to make known to Daniel.

VERSE 20. The ram which thou sawest having two horns are the kings of Media and Persia. 21. And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king. 22. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

As the disciples said to the Lord, so we may here say of the angel who spake to Daniel, Lo, now speakest thou plainly, and speakest no parable. This is an explanation of the vision in language as plain as need be given. See on verses 3-8. The

distinguishing feature of the Persian Empire, the union of the two nationalities which composed it, is represented by the two horns of the ram. Grecia attained its greatest glory, as a unit, under the leadership of perhaps as vile a man and as great a king as the world has ever seen. This part of her history is represented by the first phase of the goat, the one notable horn, symbolizing Alexander the Great. Upon his death, the kingdom fell into fragments, but almost immediately consolidated into four grand divisions, represented by the second phase of the goat, the four horns, which came up in the place of the first which was broken. These divisions did not stand in his power. None of them possessed the strength of the original kingdom. These great waymarks in history, on which the historian bestows volumes, the inspired penman here gives us in sharp outline, with a few strokes of the pencil and a few dashes of the pen.

VERSE 23. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. 24. And his power shall be mighty, but not by his own power ; and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. 25. And through his policy also he shall cause craft to prosper in his hand ; and he shall magnify himself in his heart, and by peace shall destroy many ; he shall also stand up against the Prince of princes ; but he shall be broken without hand.

This power succeeds to the four divisions of the goat kingdom in the latter time of their kingdom,

that is, toward the termination of their career. It is, of course, the same as the little horn of verse 9, and onward. Apply it to Rome, as set forth in remarks on verse 9, and all is harmonious and clear. A king of fierce countenance. Moses, in predicting punishment to come upon the Jews from this same power, calls it "*a nation of fierce countenance.*" Deut. 28 : 49, 50. No people made a more formidable appearance in warlike array than the Romans. "Understanding dark sentences." Moses, in the scripture just referred to, says, "Whose tongue thou shalt not understand." This could not be said of the Babylonians, Persians, or Greeks, in reference to the Jews ; for the Chaldean and Greek languages were used to a greater or less extent in Palestine. This was not the case, however, with the Latin.

"When the transgressors are come to the full." All along, the connection between God's people and their oppressors is kept in view. It was on account of the transgressions of his people that they were sold into captivity. And their continuance in sin brought more and more severe punishment. At no time were the Jews more corrupt, morally, as a nation, than at the time they came under the jurisdiction of the Romans.

"Mighty, but not by his own power." The success of the Romans was owing largely to the aid of their allies, and divisions among their enemies, of which they were ever ready to take advantage. "He shall destroy wonderfully." The Lord told the Jews by the prophet Ezekiel that he would deliver

Daniel.

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them to men who were "skillful to destroy." How full of meaning is such a description, and how applicable to the Romans ! In taking Jerusalem, they slew eleven hundred thousand Jews, and made ninety-seven thousand captives. So wonderfully did they destroy this once mighty and holy people.

And what they could not accomplish by force, they secured by artifice. Their flatteries, fraud, and corruption, were as fatal as their thunderbolts of war. And Rome, finally, in the person of one of its governors, stood up against the Prince of princes, by giving sentence of death against Jesus Christ. But it shall be broken without hand; an expression which identifies the destruction of this power with the smiting of the image of chapter 2.

VERSE 26. And the vision of the evening and the morning which was told is true ; wherefore shut thou up the vision ; for it shall be for many days. 27. And I Daniel fainted, and was sick certain days ; afterward I rose up, and did the king's business ; and I was astonished at the vision, but none understood it.

The vision of the evening and the morning, the 2300 days. In view of the long period of oppression, and the calamities which were to come upon his people, Daniel fainted and was sick certain days. He was astonished at the vision, but did not understand it. Why did not Gabriel at this time carry out fully his instructions, and cause Daniel to understand the vision ? Because Daniel had received all that he could then bear. Further instruction is therefore deferred to a future time.

Chapter IX.

THE SEVENTY WEEKS.

VERSE 1. In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; 2; In the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

The vision recorded in the preceding chapter was given in the third year of Belshazzar, B. C. 553. The events narrated in this chapter occurred in the first year of Darius, B. C. 538. A period of fifteen years is consequently passed over between these two chapters. Although Daniel was cumbered with cares and burdens, as prime minister of the foremost kingdom on the face of the earth, he did not let this deprive him of the privilege of studying into things of higher moment, even the purposes of God, as revealed to his prophets. He understood by the books, that is, the writings of Jeremiah, that God would accomplish seventy years in the captivity of his people. This prediction is found in Jer. 25:12; 29:10. The knowledge of it, and the use that was made of it, shows that Jeremiah was early regarded as a divinely-inspired prophet; otherwise

his writings would not have been so soon collected, and so extensively copied. Though Daniel was for a time contemporary with him, he had a copy of his works which he carried with him in his captivity; and though he was so great a prophet himself, he was not above studying carefully what God might reveal to others of his servants. Commencing the seventy years B. C. 606, Daniel understood that they were now drawing to a termination; and God had even commenced the fulfillment by overthrowing the kingdom of Babylon.

VERSE 3. And I set my face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes.

Because God has promised, we are not released from the responsibility of beseeching him for the fulfillment of his word. Daniel might have reasoned in this manner: God has promised to release his people at the end of the seventy years; and he will accomplish it; I need not, therefore, concern myself at all in the matter. Daniel did not thus reason; but as the time drew near for the accomplishment of the word of the Lord, he set himself to seek the Lord with all his heart. And how earnestly he engaged in the work, even with fasting, and sackcloth, and ashes! This was the year, probably, in which he was cast into the lion's den; and the prayer of which we here have an account, may have been the burden of that petition which, regardless of human laws to the contrary, he offered before the Lord three times a day.

VERSE 4. And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments.

We here have the opening of Daniel's wonderful prayer—a prayer expressing such humiliation and contrition of heart, that he must be without feeling who can read it unmoved. He commences by acknowledging the faithfulness of God. God never fails in any of his engagements with his followers. It was not from any lack on God's part in defending and upholding them, that the Jews were then in the furnace of captivity, but only on account of their sins.

VERSE 5. We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments. 6. Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. 7. O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. 8. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. 9. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; 10; Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets. 11. Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is

written in the law of Moses the servant of God, because we have sinned against him. 12. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil ; for under the whole heaven hath not been done as hath been done upon Jerusalem. 13. As it is written in the law of Moses, all this evil is come upon us ; yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth. 14. Therefore hath the Lord watched upon the evil, and brought it upon us ; for the Lord our God is righteous in all his works which he doeth ; for we obeyed not his voice.

So much of Daniel's prayer is employed in making a full and heart-broken confession of sin. He vindicates fully the course of the Lord, acknowledging their sins to be the cause of all their calamities, as God had threatened them by the prophet Moses. And he does not discriminate in favor of himself. No self-righteousness appears in his petition. And although he had suffered long for others' sins, enduring seventy years of captivity for the wrongs of his people, he meanwhile having lived a godly life, and received signal honors and blessings from the Lord, brings no accusations against any one to the exclusion of others, pleads no sympathy for himself as a victim of others' wrongs, but ranks himself in with the rest, and says, *We* have sinned, and unto us belongs confusion of face. And he acknowledges they had not heeded the lessons God designed to teach them by their afflictions, by turning again unto him.

An expression in the 14th verse is worthy of especial notice : "Therefore hath the Lord watched

upon the evil, and brought it upon us." Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil. But none may think that the Lord does not see, or that he has forgotten. His retributions will surely overtake the transgressor, against whom they are threatened, without deviation, and without fail. He will watch upon the evil, and in his own good time will bring it to pass.

VERSE 15. And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day ; we have sinned, we have done wickedly. 16. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain : because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. 17. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. 18. O my God, incline thine ear, and hear ; open thine eyes, and behold our desolations, and the city which is called by thy name : for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. 19. O Lord, hear ; O Lord, forgive ; O Lord, hearken and do ; defer not, for thine own sake, O my God : for thy city and thy people are called by thy name.

The prophet now pleads the honor of the Lord's name as a reason why he desires that his petition should be granted. He refers to the fact of their deliverance from Egypt, and the great renown that had accrued to the Lord's name for all his wonder-

ful works manifested among them. All this would be lost, should he now abandon them to perish. Moses uses the same argument in pleading for Israel. Num. 14. Not that God is moved with motives of ambition and vain glory; but when his people are jealous for the honor of his name, when they evince their love for him by pleading with him to work, not for their own personal benefit, but for his own glory that his name may not be reproached and blasphemed among the heathen—this is acceptable with him. He then intercedes for the city of Jerusalem called by his name, and his holy mountain, to which he has had such love, and beseeches him for his mercies' sake, to let his anger be turned away. Finally, his mind centers upon the holy sanctuary, God's own dwelling-place upon this earth, and he pleads that its desolations may be repaired.

Daniel understood the seventy years' captivity to be near their termination. From his allusion to the sanctuary, it is evident that he so far misunderstood the important vision given him fifteen years before, as to suppose that the 2300 days, at the termination of which the sanctuary was to be cleansed, expired at the same time. This misapprehension was at once corrected, when the angel came to give him further instruction in answer to his prayer, the narration of which is next given.

VERSE 20. And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy

mountain of my God ; 21 ; yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

We here have the result of Daniel's supplication. He is suddenly interrupted by a heavenly messenger. The man Gabriel, appearing again as he had before, in the form of a man, whom Daniel had seen in the vision at the beginning, touched him. A very important question is here to be determined. It is to be decided whether the vision of chapter 8 has ever been explained, and can ever be understood. The question is, To what vision does Daniel refer by the expression, "the vision at the beginning?" It will be conceded by all that it is a vision of which we have some previous mention, and that in that vision we shall find some mention of Gabriel. We must go back beyond this ninth chapter ; for all that we have in this chapter previous to this appearance of Gabriel is simply a record of Daniel's prayer. Looking back, then, through previous chapters, we find mention of only three visions given to Daniel. 1. The interpretation of the dream of Nebuchadnezzar was given in a night vision. Chap. 2:19. But there is no record of any angelic agency in the matter. 2. The vision of chap. 7. This was explained to Daniel by "one of them that stood by ; probably an angel ; but we have no information as to what angel ; nor is there anything in that vision which needed further explanation. 3. The vision of chapter 8. Here we

find some particulars which show this to be the vision referred to: 1. Gabriel is brought to view for the first and only previous time in the book. 2. He was commanded to make Daniel understand the vision. 3. Daniel, at the conclusion, says he did not understand it; showing that Gabriel, at the conclusion of that chapter, had not fulfilled his mission. 4. There is no place in all the Bible where this instruction is carried out, if it be not in chapter 9. If, therefore, the vision of chapter 8 is not the one referred to, we have no record that Gabriel ever complied with the instructions given him, or that that vision has ever been explained. 5. The instruction which the angel now gives to Daniel, as we shall see from the following verses, does exactly complete what was lacking in chapter 8. These considerations prove beyond a doubt the connection between Daniel 8 and 9; and this conclusion will be still further strengthened when we come to look at the angel's instructions.

VERSE 22. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. 23. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved; therefore understand the matter, and consider the vision.

The manner in which Gabriel introduces himself on this occasion, shows that he has come to complete some unfulfilled mission. It can be nothing less than to carry out the instruction to make this man "understand the vision," as recorded in chapter 8.

"I am now come forth to give thee skill and understanding." As the charge still rested upon him to make Daniel understand ; and as he explained to Daniel in chapter 8, all that he could then bear, and yet he did not understand the vision, he now comes to resume his work and complete his mission. As soon as Daniel commenced his fervent supplication, the commandment came forth ; that is, Gabriel received instruction to visit Daniel and impart to him the requisite information. From the time it takes to read Daniel's prayer down to the point at which Gabriel made his appearance upon the scene, the reader can judge of the speed with which this messenger was dispatched from the court of Heaven to this servant of God. No wonder, Daniel says, that he was caused to fly swiftly, or that Ezekiel compares the movements of these celestial beings to a flash of lightning. Eze. 1:14. "Understand the matter," he says to him. What matter? That, evidently, which he did not before understand, as stated in the last verse of chapter 8. "Consider the vision." What vision? Not the interpretation of Nebuchadnezzar's image, nor the vision of chapter 7 ; for there was no difficulty with either of these ; but the vision of chapter 8, in reference to which his mind was filled with doubt and astonishment. "I am come to show thee," also, said the angel. Show thee in reference to what? Certainly in reference to something wherein he was entertaining wrong ideas, and something, at the same time, pertaining to his prayer ; as it was this which had called forth Gabriel on his mission at this time.

But Daniel had no difficulty in understanding what the angel told him about the ram, he-goat, and little horn, the kingdoms of Medo-Persia, Greece, and Rome. Nor was he mistaken in regard to the ending of the seventy years' captivity. But the burden of his petition was respecting the repairing of the desolations of the sanctuary, which lay in ruins; and he had undoubtedly drawn the conclusion that when the end of the seventy years' captivity came, the time would come for the fulfillment of what the angel had said respecting the cleansing of the sanctuary at the end of the 2300 days. Now he must be set right. And this explains why at this particular time instruction should be sent him after a delay of fifteen years. Now the seventy years' captivity were drawing to their close, and Daniel was applying the instruction he had before received from the angel, to a wrong issue. He was falling into a misunderstanding, and was acting upon it; hence he must not be suffered longer to remain ignorant of the true import of the former vision. "I am come to show thee," "understand the matter," "consider the vision." Such were the words used by the very person Daniel had seen in the former vision, and to whom he had heard the command given, "Make this man to understand the vision," and who he knew had never carried out that instruction. But now he appears and says, "I am now come forth to give thee skill and understanding." How could Daniel's mind be more emphatically carried back to the vision of chapter 8, and how could the connection be-

tween that visit of the angel and this, be more distinctly shown, than by such words from such a person? The considerations already presented are sufficient to show conclusively the connection between Dan. 8 and 9; but this will still further appear, in subsequent verses.

One expression seems worthy of notice before we leave verse 23. It is the declaration of the angel to Daniel, "for thou art greatly beloved." The angel brought this declaration direct from the courts of Heaven. It expressed the state of feeling that existed there in regard to Daniel. Think of celestial beings, the highest in the universe, the Father, the Son, the holy angels, having such regard and esteem for a mortal man here upon earth, as to authorize an angel to bear the message to him that he was greatly beloved! This is one of the highest pinnacles of glory to which mortals can attain. Abraham reached another, when it could be said of him that he was the "friend of God." Enoch, another, when it could be said of him that he "walked with God." Can we arrive at any such attainments? God is no respecter of person; but he is a respecter of character. If in virtue and godliness we could equal these eminent men, we could move the divine love to equal depths. We, too, could be greatly beloved, could be friends of God, and could walk with him. And we must be in our generation what they were in theirs. There is a figure used in reference to the last church which denotes the closest union with God. "If any man hear my voice, and

open the door, I will come in to him, and will sup with him, and he with me." Rev. 3 : 20. To sup with the Lord denotes an intimacy equal to being greatly beloved by him, walking with him, or being his friend. How desirable a position ! Alas for the evils of our nature which cut us off from this communion ! Oh ! for grace to overcome these, that we may enjoy this spiritual union here and finally enter the glories of his presence at the marriage supper of the Lamb.

VERSE 24. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

Such are the first words the angel utters to Daniel, toward imparting to him that instruction which he came to give. Why does he thus abruptly introduce a period of time ? We must again refer to the vision of chapter 8. We have seen that Daniel at the close of that chapter says that he did not understand the vision. Some portions of that vision were at the time very clearly explained. It could not have been these portions which he did not understand. We therefore inquire what it was which Daniel did not understand, or, in other words, what part of the vision was there left unexplained. In that vision four prominent things are brought to view. 1. The Ram. 2. The He-goat. 3. The Little Horn. 4. The period of the 2300 days. The symbols of the ram, the he-goat, and the little

horn, were explained. Nothing, however, was said respecting the time. This must therefore have been the point which he did not understand. And as without this the other portions of the vision were of no avail, he could well say, while the application of this period was left in obscurity, that he did not understand the vision.

If this view of the subject is correct, we should naturally expect, when the angel completed his explanation of the vision, that he would commence with the very point which had been omitted, namely, the time. And this we find to be true in fact. After citing Daniel's attention back to the former vision in the most direct and emphatic manner, and assuring him that he had now come forth to give him understanding in the matter, he commences upon the very point there omitted, and says, "Seventy weeks are determined upon thy people and upon thy holy city."

But how does this language show any connection with the 2300 days, or throw any light upon that period? We answer, The language cannot be intelligibly referred to any thing else; for the word here rendered determined signifies "cut off;" and there is no period from which the seventy weeks could be cut off, but the 2300 days of the previous vision. How direct and natural, then, is the connection. Daniel's attention is fixed upon the 2300 days, which he did not understand, by the angel's directing him to the former vision; and he says, "Seventy weeks are cut off." Cut off from what? The 2300 days most assuredly.

Proof may be called for that the word rendered determined signifies to cut off. An abundance can be given. The Hebrew word rendered determined, is, *nechtak*. This word Gesenius in his Hebrew Lexicon, defines as follows: "Properly, to cut off; tropically, to divide; and so to determine, to decree." In the Chaldeo-Rabbinic Dictionary of Stockius, the word *nechtak* is thus defined: "Scidit, abscidit, conscidit, inscidit, exscidit—to cut, to cut away, to cut in pieces, to cut or engrave, to cut off." Mercerus, in his "Thesaurus," furnishes a specimen of Rabbinical usage in the phrase, *chatikah shel basar*—"a piece of flesh," or "a cut of flesh." He translates the word, as it occurs in Dan. 9:24, by "*præcisa est*," *was cut off*. In the literal version of Arias Montanus, it is translated "*decisa est*,"—*was cut off*; in the marginal reading, which is grammatically correct, it is rendered by the plural, "*decisæ sunt*," *were cut off*. In the Latin version of Junius and Tremellius, *nechtak* (the passive of *chathak*) is rendered "*decisæ sunt*," *were cut off*. Again in Theodotion's Greek version of Daniel (which is the version used in the Vatican copy of the Septuagint, as being the most faithful), it is rendered by *συνετμήθησαν* (*sunetmethesan*), "*were cut off*;" and in the Venetian copy by *τετμήνται* (*tetmentai*), "*have been cut*." The idea of *cutting off*, is pursued in the Vulgate, where the phrase is "*abbreviatæ sunt*," *have been shortened*.

"Thus Chaldaic and Rabbinical authority, and that of the earliest versions, the Septuagint and

Vulgate, give the single signification of *cutting off*, to this verb."

"Hengstenberg, who enters into a critical examination of the original text, says: But the very use of the word, which does not elsewhere occur, while others, much more frequently used, were at hand, if Daniel had wished to express the idea of determination, and of which he has elsewhere, and even in this portion availed himself, seems to argue that the word stands from regard to its original meaning, and represents the seventy weeks in contrast with a determination of time (*en platei*) as a period cut off from subsequent duration, and accurately limited."—*Christology of the Old Testament*, vol. ii, p. 301. Washington, 1839.

Why then, it may be asked, did our translators render the word, determined, when it so obviously means cut off? The answer is, They doubtless overlooked the connection between the eighth and ninth chapters, and considering it improper to render it cut off, when nothing was given from which the seventy weeks could be cut off, they gave the word its tropical instead of its literal meaning. But, as we have seen, both the construction and context require the literal meaning, and render any other inadmissible.

Seventy weeks, then, or 490 days of the 2300, were cut off upon, or allotted to, Jerusalem and the Jews; and the events which were to be consummated within that period are briefly stated. The transgression was to be finished. That is, the Jew-

Daniel,

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ish people were to fill up the cup of their iniquity; which they did in the rejection and crucifixion of Christ. An end of sins, or of sin offerings was to be made. This took place when the great offering was made on Calvary. Reconciliation for iniquity was to be provided. This was made by the sacrificial death of the Son of God. Everlasting righteousness was to be brought in; the righteousness which our Lord manifested in his sinless life. The vision and the prophecy were to be sealed up, or made sure. By the events given to transpire in the seventy weeks, the prophecy is tested. By this the application of the whole vision is determined. If the events of this period are accurately fulfilled, the prophecy is of God, and will all be accomplished; and if these seventy weeks are fulfilled as weeks of years, then the 2300 days, of which these are a part, are so many years. Thus the events of the seventy weeks furnish a key to the whole vision. And the most holy was to be anointed: the most holy of the heavenly sanctuary. In the examination of the sanctuary, on chapter 8:14, we saw that a time came when the earthly sanctuary gave place to the heavenly, and the priestly ministration was transferred to that. Before the ministration in the sanctuary commenced, the sanctuary and all the holy vessels were to be anointed. Ex. 40:9, 10. The last event, therefore, of the seventy weeks, here brought to view, is the anointing of the heavenly tabernacle, or the opening of the ministration there. Thus

this first division of the 2300 days brings us to the commencement of the service in the first apartment of the heavenly sanctuary, as the whole period brings us to the commencement of the service of the second.

We now consider the argument conclusive that the ninth chapter of Daniel is connected with the eighth, and that the seventy weeks are a part of the 2300 days; and with a few extracts from the writings of others we will leave this point.

The *Advent Shield* in 1844 said:—

“ We call attention to one fact which shows that there is a necessary ‘connection’ between the seventy weeks of the ninth chapter, and something else which precedes or follows it, called ‘*the vision*.’ It is found in the 24th verse: ‘Seventy weeks are determined, are cut off, upon thy people . . . to seal up the vision,’ etc. Now there are but two significations to the phrase ‘seal up.’ They are, first, ‘to make secret,’ and second, ‘to make sure.’ We care not now in which of these significations the phrase is supposed to be used. That is not the point now before us. Let the signification be what it may, it shows that the prediction of the seventy weeks necessarily relates to something else beyond itself, ‘called the vision,’ in reference to which it performs this work, ‘to seal up.’ To talk of its sealing up itself is as much of an absurdity as to suppose that Josephus was so much afraid of the Romans that he refrained from telling the world that he thought the fourth kingdom of Daniel was ‘the kingdom of the Greeks.’ It is no more proper to say that the ninth chapter of Daniel ‘is complete in itself,’ than it would be to say that a map which was designed to show the relation of Massachusetts to the United States, referred to nothing but Massachusetts. It is no more complete in itself than a bond given in security for a

note, or some other document to which it refers, is complete in itself; and we doubt if there is a school-boy of fourteen years in the land, of ordinary capacity, who would not on reading the ninth chapter, with an understanding of the clause before us, decide that it referred to something distinct from itself, called the vision. What vision it is, there is no difficulty in determining. It naturally and obviously refers to the vision which was not fully explained to Daniel, and to which Gabriel calls his attention in the preceding verse,—*the vision of the 8th chapter*. Daniel tells us that Gabriel was commanded to make him understand that vision (8:16). This was not fully done at that interview connected with the vision; he is therefore sent to give Daniel the needed 'skill and understanding,' to explain its 'meaning' by communicating to him the prediction of the seventy weeks."

"We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks and the 2300 days or years commence together. *Our opponents deny this.*"—*Signs of the Times*, 1843.

"The grand principle involved in the interpretation of the 2300 days of Dan. 8:14, is that the seventy weeks of Dan. 9:24, are the first 490 days of the 2300 of the eighth chapter."—*Advent Shield*, p. 49.

"If the connection between the seventy weeks of Dan. 8, does not exist, the whole system is shaken to its foundation; if it does exist, as we suppose, *the system must stand.*"—*Harmony of the Prophetic Chronology*, p. 38.

Says the learned Dr. Hales, in commenting upon the seventy weeks, "This chronological prophecy was evidently designed to explain the foregoing vision, especially in its chronological part of the 2300 days."—*Chronol.*, vol. ii, p. 517.

VERSE 25. Know therefore and understand, that from the going forth of the commandment to restore and to build Je-

rusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks : the street shall be built again, and the wall, even in troublous times. 26. And after threescore and two weeks shall Messiah be cut off, but not for himself ; and the people of the prince that shall come, shall destroy the city and the sanctuary ; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 27. And he shall confirm the covenant with many for one week ; and in the midst of the week he shall cause the sacrifice and oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

The angel now gives to Daniel the event which is to mark the commencement of the seventy weeks. They were to date from the going forth of a commandment to restore and build Jerusalem. And not only is the event given which was to determine the time of the commencement of this period, but those events also which were to transpire at its close. Thus a double test is provided by which to try the application of this prophecy. But more than this, the period of seventy weeks is divided into three grand divisions, and one of these is again divided, and the intermediate events are given which were to mark the termination of each one of these divisions. If, now, we can find a date which will harmonize with all these events, we have, beyond a doubt, the true application ; for none but that which is correct could meet and fulfill so many conditions. Let the reader take in at one view the points of harmony to be made, that he may be the better prepared to guard against a false application. First, we are to

find at the commencement of the period, a commandment going forth to restore and build Jerusalem. To this work of restoration seven weeks are allotted. As we reach the end of this first division, seven weeks from the commencement, we are to find, secondly, Jerusalem, in its material aspect, restored, the work of building the street and the wall fully accomplished. From this point, sixty-two weeks are measured off; and as we reach the termination of this division, sixty-nine weeks from the beginning, we are to see, thirdly, the manifestation, before the world, of the Messiah the Prince. One week more is given us, completing the seventy. And, fourthly, in the midst of this week, the Messiah is to be cut off and cause the sacrifice and oblation to cease; and, fifthly, when the last week of that period which was allotted to the Jews as the time during which they were to be the special people of God expires, we naturally look for the going forth of the blessing and work of God to other people.

We now inquire for the date which will harmonize with all these particulars. The command was to include more than mere building. There was to be restoration; by which we must understand all the forms and regulations of civil, political, and judicial society. When did such a command go forth? At the time these words were spoken to Daniel, Jerusalem lay in complete and utter desolation, and had thus been lying for seventy years. The restoration, pointed to in the future, must be its restoration from this desolation. We then inquire, When and

how was Jerusalem restored after the seventy years' captivity ?

There are but four events which can be taken as answering to the commandment to restore and build Jerusalem. These are, 1. The decree of Cyrus for the re-building of the house of God, B. C. 536. Ez. 1 : 1-4. 2. The decree of Darius for the prosecution of that work which had been hindered, B. C. 519. Ez. 6 : 1-12. 3. The decree of Artaxerxes to Ezra, B. C. 457. Ezra 7. 4. The commission to Nehemiah from the same king in his twentieth year, B. C. 444. Neh. 2.

Dating from the first two of these decrees, the seventy weeks, being weeks of years, 490 years in all, would fall many years short of reaching even to the Christian era ; besides, these decrees had reference principally to the restoration of the temple and the temple-worship of the Jews, and not to the restoration of their civil state and polity, all of which must be included in the expression, "*to restore and to build Jerusalem.*"

These made a commencement of the work. They were preliminary to what was afterward accomplished. But of themselves they are altogether insufficient, both in their dates and in their nature, to meet the requirements of the prophecy ; and thus failing in every respect, they cannot be brought into the controversy as marking the point from which the seventy weeks are to date. The only question now lies between the decrees which were granted to Ezra and to Nehemiah.

The facts between which we are to decide here, are briefly these : In 457 B. C., a decree was granted to Ezra by the Persian emperor, Artaxerxes Longimanus, to go up to Jerusalem with as many of his people as were minded to go with him. The commission granted him an unlimited amount of treasure, to beautify the house of God, procure offerings for its service, and to do whatever else might seem good unto him. It empowered him to ordain laws, set magistrates and judges, and execute punishment even unto death ; in other words, to restore the Jewish state, civil and ecclesiastical, according to the law of God and the ancient customs of that people. Inspiration has seen fit to preserve this decree ; and a full and accurate copy of it is given in the seventh chapter of the book of Ezra. In the original, this decree is given, not in Hebrew, like the rest of the book of Ezra, but in the Chaldaic (or Eastern Aramaic), the language then used at Babylon ; and thus we are furnished with the *original* document by virtue of which Ezra was authorized to restore and build Jerusalem.

Thirteen years after this, in the twentieth year of the same king, B. C. 144, Nehemiah sought and obtained permission to go up to Jerusalem. Neh. 2. Permission was granted him, but we have no evidence that it was anything more than verbal. It pertained to him individually, nothing being said about others' going up with him. The king asked him how long a journey he wished to make, and when he would return. He received letters to the

governors beyond the river, to help him on his way to Judah, and an order to the king's forest for timber for beams, etc. When he arrived at Jerusalem, he found rulers and priests, nobles and people, already engaged in the work of building Jerusalem. Neh. 2:16. These were, of course, acting under the decree given to Ezra thirteen years before. And finally, Nehemiah, having arrived at Jerusalem, finished the work he came to accomplish, in fifty-two days. Neh. 6:15.

Now which of these commissions, Ezra's or Nehemiah's, constitutes the decree for the restoration of Jerusalem, from which the seventy weeks are to be dated? It hardly seems that there can be any question on this point.

1. The grant to Nehemiah cannot be called a decree. It was necessary that a Persian decree should be put in writing, and signed by the king. Dan. 6:8. Such was the document given to Ezra; but Nehemiah had nothing of the kind, his commission being only verbal. If it be said that the letters given him constituted the decree, then the decree was issued, not to Nehemiah, but to the governors beyond the river; besides, these would constitute a series of decrees, and not one decree, as the prophecy contemplates.

2. The occasion of Nehemiah's petition to the king for permission to go up to Jerusalem was the report which certain ones, returning, had brought from thence, that those in the province were in great affliction and reproach, that the wall of Jerusalem

was also broken down and the gates thereof burned with fire. Neh. 1. Whose work were these walls and gates that were broken down and burned with fire? Evidently the work of Ezra and his associates; for it cannot for a moment be supposed that the utter destruction of the city by Nebuchadnezzar, 144 years previous to that time, would have been reported to Nehemiah as a matter of news, nor that he would have considered it, as he evidently did, a fresh misfortune calling for a fresh expression of grief. A decree, therefore, authorizing the building of these, had gone forth previous to the grant to Nehemiah.

3. If any should contend that Nehemiah's commission must be a decree, because the object of his request was that he might *build* the city, it is sufficient to reply as shown above, that gates and walls had been built previous to his going up; besides, the work of building which he went to perform was accomplished in fifty-two days; whereas, the prophecy allows for the building of the city, seven weeks, or forty-nine years.

4. There was nothing granted to Nehemiah, which was not embraced in the decree to Ezra; while the latter had all the forms and conditions of a decree, and was vastly more ample in its provisions.

5. It is evident from the prayer of Ezra, as recorded in chap. 9:9, of his book, that he considered himself fully empowered to proceed with the building of the city and the wall; and it is evident

that he understood, further, that the conditional prophecies concerning his people were then fulfilled, from the closing words of that prayer in which he says, "Should we *again* break thy commandments and join in affinity with the people of these abominations, wouldst thou not be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?"

6. Reckoning from the commission to Nehemiah, B. C. 444, the dates throughout are entirely disarranged; for from that point the troublous times which were to attend the building of the street and wall, did not last seven weeks, or forty-nine years. Reckoning from that date, the sixty-nine weeks, or 483 years, which were to extend to the Messiah the Prince, bring us to A. D. 40; but Jesus was baptized of John in Jordan and the voice of his Father was heard from Heaven declaring him his Son, in A. D. 27, thirteen years before. According to this calculation, the midst of the last, or seventieth, week, which is marked by the crucifixion, is placed in A. D. 44, but the crucifixion took place in A. D. 31, thirteen years previous. And lastly, the 70 weeks, or 490 years, dated from the twentieth of Artaxerxes, extend to A. D. 47, with absolutely nothing to mark their termination. Hence if that be the year, and the grant to Nehemiah the event, from which to reckon, the prophecy has proved a failure. As it is, it only proves that theory a failure which dates the seventy weeks from Nehemiah's commission in the twentieth of Artaxerxes.

7. Will these dates harmonize if we reckon from the decree to Ezra? Let us see. In this case, 457 B. C. is our starting-point. Forty-nine years were allotted to the building of the city and the wall. On this point, Prideaux, *Connec.*, vol. i, p. 322, says: "In the fifteenth year of Darius Nothus, ended the first seven weeks of Daniel's prophecy. For then the restoration of the church and state of the Jews in Jerusalem and Judea was fully finished, in that last act of reformation which is recorded in the thirteenth chapter of Nehemiah, from the twenty-third verse to the end of the chapter, *just forty-nine* years after it had been commenced by Ezra, in the seventh year of Artaxerxes Longimanus."

So far, we find harmony. Let us apply the measuring-rod of the prophecy still further. Sixty-nine weeks, or 483 years, were to extend to Messiah the Prince. Dating from B. C. 457, they end in A. D. 27. And what event then occurred? Luke thus informs us: "Now when all the people were baptized, it came to pass that Jesus also, being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from Heaven, which said, Thou art my beloved Son; in thee I am well pleased." Luke 3:21, 22, margin, A. D. 27. After this, Jesus came "into Galilee, preaching the gospel of the kingdom of God, and saying, *The time is fulfilled.*" *The time* here mentioned must have been some specific, definite, and predicted period;

but no prophetic period can be found then terminating, except the sixty-nine weeks of the prophecy of Daniel, which were to extend to Messiah the Prince. The Messiah had now come; and with his own lips he announced the termination of that period which was to be marked by his manifestation.*

Here again is indisputable harmony. But further: the Messiah was to confirm the covenant with many for one week. This would be the last week of the seventy, or the last seven years of the 490. In the midst of the week, the prophecy informs us, he should cause the sacrifice and oblation to cease. These Jewish ordinances, pointing to the death of Christ, could cease only at the cross; and there they did virtually come to an end, though the outward observance was kept up till the destruc-

* Luke declares that Jesus "began to be about thirty years of age" at the time of his baptism; Luke 2:23; and almost immediately after this he entered upon his ministry. How, then, could his ministry commence in A. D. 27, and he still be of the age named by Luke? The answer to this question is found in the fact that Christ was born between three and four years before the beginning of the Christian Era, that is, before the year marked A. D. 1. The mistake of dating the Christian Era something over three years this side of the birth of Christ, instead of dating it from the year of his birth, as it was designed to be, arose on this wise: One of the most important of ancient eras was that reckoned from the building of the city of Rome—*ab urbe condita*, expressed by the abbreviation A. U. C., or more briefly, U. C. In the year which is now numbered A. D. 532, Dionysius Exiguus, a Scythian by birth and a Roman Abbot, who flourished in the reign of Justinian, invented the Christian Era. According to the best evidence at his command, he placed the birth of Christ in the

tion of Jerusalem, A. D. 70. After threescore and two weeks, according to the record, the Messiah was to be cut off. It is the same as if it had read, And after threescore and two weeks, in the midst of the seventieth week, shall Messiah be cut off and cause the sacrifice and oblation to cease. Now as the word midst here means middle, according to an abundance of authority which we might produce, if necessary, the crucifixion is definitely located in the middle of the seventieth week.

It now becomes an important point to determine in what year the crucifixion took place. The following evidence is sufficient to be decisive on this question:—

The Saviour attended but four passovers according to the record of John, mentioned in the following passages in his gospel. John 2:13; 5:1; 6:4;

year u. c. 753. But Christ was born before the death of Herod; and it was afterward ascertained on the clearest evidence that the death of Herod occurred in April u. c. 750. Allowing a few months for the events recorded in Christ's life before the time of Herod's death, his birth is carried back to the latter part of u. c. 749, a little over three years before A. D. 1. Christ was therefore thirty years of age in A. D. 27. "The Vulgar [common] Era began to prevail in the West about the time of Charles Martel, and pope Gregory II. A. D. 730; but was not sanctioned by any public Acts or Rescripts, till the first German Synod, in the time of Carolomannus, Duke of the Franks, which, in the preface, was said to be assembled '*Anno ab incarnatione Dom. 742, 11 Calendas Maii.*' But it was not established till the time of pope Eugenius IV. A. D. 1431, who ordered this era to be used in the public Registers: according to Mariana and others."—*Hales' Chronology*, vol. i, pp. 83, 84. See also "Life of Our Lord," by S. J. Andrews.

13:1. At the last-mentioned passover he was crucified. From facts already established, let us then see where this would locate the crucifixion. As he began his ministry in the autumn of A. D. 27, his first passover would be the following spring, A. D. 28. His second would be A. D. 29; his third, A. D. 30; and his fourth and last, A. D. 31. This gives us three years and a half for his public ministry, and corresponds exactly to the prophecy that he should be cut off in the midst, or middle, of the seventieth week. As that week of years commenced in the autumn of A. D. 27, its middle would be three and one half years later, in the spring of 31, where the crucifixion occurred. Dr. Hales quotes Eusebius, A. D. 300, as saying: "It is recorded in history that the whole time of our Saviour's teaching and working miracles was three years and a half, which is the half of a week [of years]. This, John the evangelist will represent to those who critically attend to his gospel."

Of the unnatural darkness which occurred at the crucifixion, Hales, vol. i, pp. 69, 70 thus speaks: "Hence it appears, that the darkness which 'overspread the whole land of Judea' at the time of our Lord's crucifixion was preternatural, 'from the sixth until the ninth hour,' or from noon till three in the afternoon, in its *duration*, and also in its *time*, about full moon, when the moon could not possibly eclipse the sun. The time it happened, and the fact itself, are recorded in a curious and valuable passage of a respectable Roman Consul, Aurelius

Cassiodorius Senator, about A. D. 514: 'In the consulate of Tiberius Cæsar Aug. V. and Ælius Sejanus (U. C. 784, A. D. 31), our Lord Jesus Christ suffered, on the 8th of the calends of April (25th of March): when there happened such an eclipse of the sun as was never before nor since.'

"In this year, and in this day, agree also the Council of Cæsarea, A. D. 196 or 198, the Alexandrian Chronicle, Maximus Monachus, Nicephorus Constantinus, Cedrenus; and in this year, but on different days, concur Eusebius and Epiphanius, followed by Kepler, Bucher, Patinus, and Petavius, some reckoning it the 10th of the calends of April, others the 13th."

Here, then, are thirteen credible authorities, locating the crucifixion of Christ in the spring of A. D. 31. We may therefore set this down as a fixed fact, as the most cautious or the most skeptical could require nothing more. This being in the middle of the last week, we have simply to reckon backward three and a half years to find where the 69 weeks ended, and forward from that point, three and a half years, to find the termination of the whole period. Thus going back from the crucifixion, A. D. 31, spring, three and a half years, we find ourselves in the autumn of A. D. 27, where, as we have seen, the 69 weeks ended, and Christ commenced his public ministry. And going from the crucifixion forward three and a half years, we are brought to the autumn of A. D. 34, as the grand terminating point of the whole period of the sev-

enty weeks. This date is marked by the martyrdom of Stephen, the formal rejection of the gospel of Christ by the Jewish Sanhedrim in the persecution of his disciples, and the turning of the apostles to the Gentiles. Acts 9:1-18. And these are just the events which we should expect to take place when that period which was cut off for the Jews, and allotted to them as a peculiar people, should fully expire.

A word respecting the date of the seventh of Artaxerxes, and the array of evidence on this point is complete. Was the seventh of Artaxerxes B. C. 457? For all those who can appreciate the force of facts, the following testimony will be sufficient here:—

“The Bible gives the data for a complete system of chronology, extending from the creation to the birth of Cyrus—a clearly ascertained date. From this period downward we have the undisputed canon of Ptolemy, and the undoubted era of Nabonassar, extending below our vulgar era. At the point where inspired chronology leaves us, this canon of undoubted accuracy commences. And thus the whole arch is spanned. It is by the canon of Ptolemy that the great prophetic period of seventy weeks is fixed. This canon places the seventh year of Artaxerxes in the year B. C. 457; and the accuracy of this canon is demonstrated by the concurrent agreement of more than twenty eclipses. This date we cannot change from B. C. 457, without first demonstrating the inaccuracy of Ptolemy’s canon. To do this it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated have not been correctly computed; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of

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every dreamer, so that chronology would be of no more value than mere guess-work. As the seventy weeks must terminate in A. D. 34, unless the seventh of Artaxerxes is wrongly fixed, and as that cannot be changed without some evidence to that effect, we inquire, What evidence marked that termination? The time when the apostles turned to the Gentiles harmonizes with that date better than any other which has been named. And the crucifixion in A. D. 31, in the midst of the last week, is sustained by a mass of testimony which cannot be easily invalidated."—*Ad. Herald.*

From the facts above set forth, we see that, reckoning the seventy weeks from the decree given to Ezra in the seventh of Artaxerxes, B. C. 457, there is the most perfect harmony throughout. The important and definite events of the manifestation of the Messiah at his baptism, the commencement of his public ministry, the crucifixion and the turning away from the Jews to the Gentiles, with the proclamation of the new covenant, all come in, in their exact place, and like a bright galaxy of blazing orbs of light, cluster round to set their seal to the prophecy and make it sure.

It is thus evident that the decree to Ezra in the seventh of Artaxerxes, B. C. 457, is the point from which to date the seventy weeks. That was the going forth of the decree in the sense of the prophecy. The two previous decrees were preparatory and preliminary to this; and indeed they are regarded by Ezra as parts of it, the three being taken as one great whole. For in Ezra 6:14, we read, "And they builded and finished it, according to the commandment of the God of Israel, and according to

the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." It will be noticed that the decrees of these three kings are spoken of as one : "*The* commandment," margin, decree, singular number, "of Cyrus and Darius and Artaxerxes ;" showing that they are all reckoned as a unit, the different decrees being but the successive steps by which the work was accomplished. And this decree could not be said to have "gone forth," as intended by the prophecy, till the last permission which the prophecy required was embodied in the decree and clothed with the authority of the empire. This point was reached in the grant given to Ezra, but not before. Here the decree assumed the proportions, and covered the ground, demanded by the prophecy, and from this point its "going forth" must be dated.

With the seventy weeks we are now done ; but there remains a longer period and other important events to be considered. The seventy weeks are but the first 490 years of the 2300. Take 490 from 2300, and there remain 1810. The 490, as we have seen, ended in the autumn of A. D. 34. If to this date we now add the remaining 1810 years, we shall have the termination of the whole period. Thus, to A. D. 34, autumn, add 1810, and we have A. D., autumn, *eighteen hundred and forty-four*. Thus speedily and surely do we find the termination of the 2300 days, when once the seventy weeks have been located.

One other point should here be noticed. We have seen that the seventy weeks are the first 490 days of

the 2300 ; that these days are prophetic, signifying literal years, according to the Bible rule, a day for a year, Num. 14 : 34 ; Eze. 4 : 6, as is proved by the fulfillment of the seventy weeks, and as all eminent expositors agree ; that they commenced in 457 B. C., and ended in A. D. 1844, provided the number is right, and twenty-three hundred is the correct reading. With this point established, there would seem to be no room for further controversy. On this point Dr. Hales remarks :—

“ There is no number in the Bible whose genuineness is better ascertained than that of the 2300 days. It is found in all the printed Hebrew editions, in all the MSS. of *Kennicott* and *De Rossi's* collations, and in all the *ancient Versions*, except the Vatican copy of the Septuagint, which reads 2400, followed by *Symmachus*; and some copies noticed by *Jerom*, 2200, both evidently *literal* errors in excess and defect, which compensate each other and confirm the mean, 2300.”—*Chronology*, vol. ii, p. 512.

The query may here arise, how the days can be extended to the autumn of 1844, if they commence 457 B. C., as it requires only 1843 years in addition to the 457, to make the whole number of 2300. Attention to one fact will clear this point of all difficulty ; and that is, that it takes 457 *full* years before Christ, and 1843 *full* years after, to make 2300 ; so that if the period commenced with the very *first* day of 457, it would not terminate till the very *last* day of 1843. Now it will be evident to all that whatever part of the year 457 had passed away before the 2300 days commenced, just so much of the year 1844 must pass away before they would end.

We therefore inquire, At what point in the year 457 are we to commence to reckon? From the fact that the first 49 years were allotted to the *building* of the street and wall, we learn that the period is to be dated, not from the starting of Ezra for Babylon, but from the actual commencement of the work at Jerusalem; which it is not probable could be earlier than the seventh month (autumn) of 457, as he did not arrive at Jerusalem till the fifth month of that year. Ezra 7:9. The whole period would therefore extend to the seventh month, autumn Jewish time, of 1844.

Those who oppose this view of the prophetic periods, have been wont in years past to meet us like this: "The 2300 days have not ended, because the time has passed, and the Lord has not come. Why the time passed in 1844, without the consummation of our hopes, we acknowledge to be a mystery; but the passing of the time is proof that the 2300 days have not ended."

Time, however, is no respecter of persons nor of theories; and with the formidable scythe which he is represented as carrying, he sometimes demolishes in the most summary manner the grotesque and gossamer theories of men, however dear they may be to their authors and defenders. It is so here. Heedless of the wild contortions of those who would fain compel him to stop and fulfill their darling predictions, he has kept on the swift but even tenor of his way until—what? every limit is passed to which the 2300 days can be extended: and thus

he has demonstrated that those days have passed. Let not this point be overlooked. Setting aside for a moment the arguments by which they are shown to have ended in 1844, and letting them date from any point where there is the least shadow of ground for placing them, or from which the wildest dreamer could date them, it is still true that the utmost limit to which they would extend has *gone by*. They cannot possibly be dated at any point which would bring their termination so late as the present time. We therefore say again, with not a misgiving as to the truth of the assertion, nor a fear of its successful contradiction, Those days have ended!

The momentous declaration made by the angel to Daniel, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed," is now explained. In our search for the meaning of the sanctuary and its cleansing, and the application of the time, we have found not only that this subject can be easily understood; but lo! the event is now almost accomplished. And here we pause to reflect a brief moment upon the solemn position into which we are brought.

We have seen that the sanctuary of this dispensation is the tabernacle of God in Heaven, the house not made with hands, where our Lord ministers in behalf of penitent sinners, the place where between the great God and his Son Jesus Christ, the "counsel of peace" prevails in the work of salvation for perishing men. Zech. 6:13; Ps. 85:10. We have seen that the cleansing of the sanctuary

consists in the removing of the sins from the same, and is the closing act of the ministration performed therein; that the work of salvation now centers in the heavenly sanctuary; and when this sanctuary is cleansed, the work is done, and the plan is finished! Then the great scheme devised at the fall for the salvation of as many of the lost race as would avail themselves of its provisions, and carried forward for 6000 years, is brought to its final termination. Mercy no longer pleads, and the great voice is heard from the throne in the temple of Heaven, saying, It is done. Rev. 16:17. And what then? All the righteous are safe for everlasting life; all the wicked are doomed to everlasting death. No decision can be changed, no reward can be lost, and no destiny of despair can be averted, beyond that point.

And we have seen (and this is what brings the solemnities of the Judgment to our own door) that that long prophetic period which was to mark the commencement of this final work in the heavenly sanctuary, has met its termination in our own generation. In 1844 the days ended. For thirty-seven years the final work for man's salvation has been going forward. This work involves an examination of every man's character; for it consists in the remission of the sins of those who shall be found worthy to have them remitted, and determines who among the dead shall be raised, and who among the living shall be changed, at the coming of the Lord, and who, of both dead and living,

shall be left to have their part in the fearful scenes of the second death. And all can see that such a decision as this must be rendered before the Lord appears. Every man's case is to be determined by the deeds done in the body, and each one is to be rewarded according to his works. In the books of remembrance, kept by the heavenly scribes above, every man's deeds will be found recorded; in the closing sanctuary work, these records are examined, and decision is rendered in accordance therewith. It would be most natural to suppose that the work would commence with the first members of the human race; that their cases would be first examined, and decision rendered, and so on with all the dead, generation by generation, in chronological succession along the stream of time, till we reach the last generation, the generation of the living, with whose cases the work would close. How long it will take to examine the cases of all the dead, how soon the work will reach the cases of the living, we do not know. As above remarked, for thirty-seven years this work has already been going forward. The light of the types, and the very nature of the case, forbid that it should be of long continuance. John, in his sublime views of heavenly scenes, saw millions of attendants and assistants, engaged with our Lord in his priestly work. Rev. 5. And so the ministration goes forward. It ceases not, it delays not; and it must soon be forever finished.

And here we stand; the last, the greatest, and the most solemn crisis in the history of our race imme-

diately impending; the great plan of salvation about finished; the last precious years of probation almost ended; the Lord about to come to save those who are ready and waiting, and to cut asunder the careless and unbelieving; and the world—alas! what shall we say of them!—deceived with error, crazed with cares and business, delirious with pleasure, and paralyzed with vice, they have not a moment to spare in listening to solemn truth, nor a thought to bestow upon their eternal interests. Let the people of God, with eternity right in view, be careful to escape the corruption that is in the world through lust, and prepare to pass the searching test, when their cases shall come up for examination in the great tribunal above.

To the careful attention of every student of prophecy, we commend the subject of the sanctuary. In it is seen the ark of God's testament, containing his holy law, and suggesting a reform in our obedience to that great standard of morality. The opening of this heavenly temple, or the commencement of the service in its second apartment, marks the commencement of the sounding of the seventh angel. Rev. 11:15, 19. The work performed therein is the foundation of the third message of Rev. 14, the last message of mercy to a perishing world. This subject explains the great disappointment of 1844, by showing that we mistook the event to occur at the end of the days. It renders harmonious and clear, past prophetic fulfillments, which are otherwise involved in impenetrable ob-

scurity. It gives a definite idea of the position and work of our great High Priest, and brings out the plan of salvation in its distinctive and beautiful features. It reins us up, as no other subject does, to the realities of the Judgment, and shows the preparation we need, to be able to stand in the coming day. It shows us that we are in the waiting time, and puts us upon our watch; for we know not how soon the work will be finished, and our Lord appear. Watch, lest, coming suddenly, he find you sleeping.

After stating the great events connected with our Lord's mission here upon earth, the prophet in the last part of verse 27 speaks of the soon-following destruction of Jerusalem by the Roman power; and finally of the destruction of that power itself, called in the margin, "the desolator."



Chapter X.

DANIEL'S LAST VISION.

VERSE 1. In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long; and he understood the thing, and had understanding of the vision.

This verse introduces us to the last of the recorded visions of the prophet Daniel, the instruction imparted to him at this time being continued through chapters 11 and 12, to the close of the book. The third year of Cyrus was B. C. 534. Twenty-one years had consequently elapsed since Daniel's vision of the four beasts in the first year of Belshazzar, B. C. 555; nineteen years, since the vision of the ram, he-goat, little horn, and twenty-three hundred days, of chapter 8, in the third year of Belshazzar, B. C. 553; and four years, since the instruction given to Daniel respecting the seventy weeks, in the first year of Darius, B. C. 538, as recorded in chapter 9. On the overthrow of the kingdom of Babylon by the Medes and Persians, B. C. 538, Darius, through the courtesy of his nephew, Cyrus, was permitted to occupy the throne. This he did till the time of his death, about two years after. About this time, Cambyses, king of Persia,

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the father of Cyrus, having also died, Cyrus became sole monarch of the second universal empire of prophecy, B. C. 536. This being reckoned as his first year, his third year, in which this vision was given to Daniel, would be dated B. C. 534. The death of Daniel is supposed to have occurred soon after this, he being at this time, according to Prid-eaux, not less than ninety-one years of age.

VERSE 2. In those days I Daniel was mourning three full weeks. 3. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

The marginal reading for "three full weeks," is "weeks of days;" which term Dr. Stonard thinks is here used to distinguish the time spoken of from the *weeks of years*, brought to view in the preceding chapter.

For what purpose did this aged servant of God thus humble himself and afflict his soul? Evidently for the purpose of understanding more fully the divine purpose concerning events that were to befall the church of God in coming time; for the divine messenger sent to instruct him says, "From the first day that thou didst set thine heart to *understand*," etc. Verse 12. There was then still something which Daniel did not understand, but in reference to which he earnestly desired light. What was it? It was undoubtedly some part of his last preceding visions; namely, the vision of chapter 9, and through that of the vision of chapter 8, of which chapter 9 was but a further explana-

tion. And as the result of his supplication, he now receives more minute information respecting the events included in the great outlines of his former visions.

This mourning of the prophet is supposed to have been accompanied with fasting; not an absolute abstinence from food, but a use of only the plainest and most simple articles of diet. He ate no pleasant bread, no delicacies nor dainties; he used no flesh nor wine; and he did not anoint his head; which was with the Jews an outward sign of fasting. How long he would have continued this fast had he not received the answer to his prayer, we know not; but his course in continuing it for three full weeks shows that, being assured his request was lawful, he was not a person to cease his supplication till his petition was granted.

VERSE 4. And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; 5; then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz. 6. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude. 7. And I Daniel alone saw the vision; for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. 8. Therefore I was left alone, and saw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength. 9. Yet heard I the voice of his words; and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

By the river Hiddekel, the Syriac understands the Euphrates; the Vulgate, Greek, and Arabic, the Tigris; hence Wintle concludes that the prophet had this vision at the place where these rivers unite, as they do, not far from the Persian Gulf.

A most majestic personage visited Daniel on this occasion. The description of him is almost parallel to that given of Christ in the Revelation, chapter 1:14-16; and the effect of his presence was about such as was experienced by Paul and his companions when the Lord met them on their way to Damascus. Acts 9:1-7. But this was not the Lord; for the Lord is introduced as Michael in verse 13. It must therefore have been an angel, but one of no ordinary character. We therefore inquire, What angel will bear the description here given? There are some points of identity between this and other passages which plainly show that this was the angel Gabriel. In chapter 8:16, Gabriel is introduced by name. His interview with Daniel at that time produced exactly the same effect upon the prophet as that described in the passage before us. At that time, Gabriel was commanded to make Daniel understand the vision; and he himself promised to make him know what should be in the last end of the indignation. Having given Daniel all the instruction he was able to bear on that occasion, he subsequently resumed his work, and explained another great point in the vision, as recorded in chapter 9:20-27. Yet we learn from chapter 10, that there were some points still unexplained to the

prophet; and he set his heart again, with fasting and supplication, to understand the matter.

A personage now appears whose presence has the same effect upon Daniel as that produced by the presence of Gabriel at the first; and he tells Daniel, verse 14: "Now I am come to make thee understand what shall befall thy people in the latter days;" the very information Gabriel had promised to give, in chapter 8:19. But one conclusion can be drawn from these facts. Daniel was seeking further light on the very vision which Gabriel had been commanded to make him understand. Once, already, he had made a special visit to Daniel, to give him additional information when he sought it with prayer and fasting. Now, when he is prepared for further instruction, and again seeks it in the same manner, in reference to the same subject, can it for a moment be supposed that Gabriel disregarded his instruction, lost sight of his mission, and suffered another angel to undertake the completion of his unfinished work? And the language of verse 14 clearly identifies the speaker with the one who, in the vision of chapter 8, promised to do that work.

VERSE 10. And, behold, a hand touched me, which set me upon my knees and upon the palms of my hands. 11. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. 12. Then said he unto me, Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself

before thy God, thy words were heard, and I am come for thy words.

Daniel having fallen into a swoon at the majestic appearance of Gabriel (for so the expression, "deep sleep," of verse nine is generally understood), the angel approaches and lays his hand upon him to give him assurance and confidence to stand in his presence. He tells Daniel that he is a man greatly beloved. Wonderful declaration! a member of the human family, one of the same race with us, loved, not merely in the general sense in which God loved the whole world when he gave his Son to die for them, but loved as an individual, and that greatly! Well might the prophet receive confidence from such a declaration as that, to stand even in the presence of Gabriel. He tells him, moreover, that he is come for the purpose of an interview with him, and he wishes him to bring his mind into a proper state to understand his words. Being thus addressed, the holy and beloved prophet, assured, but yet trembling, stood before the heavenly angel.

"Fear not, Daniel," continues Gabriel. He had no occasion to fear before one, even though a divine being, who had been sent to him because he was greatly beloved, and in answer to his earnest prayer. Nor ought the people of God, of any age, to entertain a servile fear of any of those agents who are sent forth to minister to their salvation. There is, however, a disposition manifested among far too many to allow their minds to conceive of

Jesus and his angels as only stern ministers of justice, inflictors of vengeance and retribution, rather than as beings who are earnestly working for our salvation on account of the pity and love with which they regard us. The presence of an angel, should he appear bodily before them, would strike them with terror; and the thought that Christ is soon to appear, and they are to be taken into his presence, distresses and alarms them. We recommend to such, juster views of the relation which the Christian sustains to Christ, the head of the church, and a little more of that perfect love which casts out all fear.

On verse 12, Bagster has the following pointed note: "Daniel, as Bp. Newton observes, was now very far advanced in years; for the third year of Cyrus was the seventy-third of his captivity; and being a youth when carried captive, he cannot be supposed to have been less than ninety. Old as he was, 'he set his heart to understand' the former revelations which had been made to him, and particularly the vision of the ram and he-goat, as may be collected from the sequel; and for this purpose he prayed and fasted three weeks. His fasting and prayers had the desired effect; for an angel was sent to unfold to him those mysteries; and whoever would excel in divine knowledge, must imitate Daniel, and habituate himself to study, temperance, and devotion."

VERSE 13. But the prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael, one of the Daniel.

chief princes, came to help me ; and I remained there with the kings of Persia.

How often the prayers of God's people are heard, while as yet there is no apparent answer. It was even so in this case with Daniel. The angel tells him that from the *first day* he set his heart to understand, his words were heard. Yet Daniel continued to afflict his soul with fasting, and to wrestle with God for three full weeks, all unaware that any respect was yet paid to his petition. But why was the delay ? The king of Persia withstood the angel. The answer to Daniel's prayer involved some action on the part of that king. This action he must be influenced to perform. It doubtless pertained to the work which he was to do, and had already begun to do, in behalf of the temple at Jerusalem, and the Jews, his decree for the building of that temple being the first of the series which finally constituted that great commandment to restore and build Jerusalem, from which the prophecy dates. And the angel is dispatched to influence him to go forward in accordance with the divine will.

Ah ! how little do we realize what is going on in the unseen world in relation to human affairs. Here, as it were, the curtain is for a moment lifted, and we get a glimpse of the movements within. Daniel prays. The Creator of the universe hears. The command is issued to Gabriel to go to his relief. But the king of Persia must act before Daniel's prayer is answered ; and the angel hastens to

the Persian king. Satan, no doubt, musters his forces to oppose. They meet in the royal palace of Persia. All the motives of selfish interest and worldly policy which Satan can play upon, he doubtless uses to the best advantage; while Gabriel brings to bear his influence in the other direction. The king struggles between conflicting emotions. He hesitates; he delays. Day after day passes away; yet Daniel prays on; the king still refuses to yield to the influence of the angel; three weeks expire; and lo! a mightier than Gabriel takes his place in the palace of the king, and Gabriel appears to Daniel to acquaint him with the progress of events. From the first, said he, your prayer was heard; but these three weeks, during which you have been praying and fasting, the king of Persia resisted my influence, and prevented my coming.

Such was the effect of prayer. And God has erected no barriers between himself and his people since Daniel's time. It is still their privilege to offer up prayer as fervent and effectual as his, and, like Jacob, to have power with God and to prevail.

Who was Michael who here came to Gabriel's assistance? The term signifies, "He who is like God;" and the Scriptures clearly show that Christ is the one who bears this name. Jude (verse 9) tells us that Michael is the archangel. Archangel signifies head or chief angel; and Gabriel, in our text, calls him one, or, as the margin reads, *the first*,

of the chief princes. There can be but one archangel; and hence it is manifestly improper to use the word in the plural. The Scriptures never so use it. Paul, in 1 Thess. 4:16, states that when the Lord appears the second time to raise the dead, the voice of the archangel is heard. Whose voice is heard when the dead are raised? The voice of the Son of God. John 5:28. Putting these scriptures together, they prove, 1. That the dead are called from their graves by the voice of the Son of God. 2. That the voice that is then heard is the voice of the archangel. The archangel, therefore, is the Son of God. 3. The archangel is called Michael. Therefore, Michael is the Son of God. In the last verse of Daniel 10, he is called "your prince," and in the first of chapter 12, "the great prince which standeth for the children of thy people;" expressions which can appropriately be applied to Christ, but not to any other.

VERSE 14. Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days.

The expression, "yet the vision is for many days," reaching far into the future, and embracing what should befall the people of God even in the latter days, shows conclusively that the days given in that vision, namely, the 2300, cannot mean literal days, but must be days of years.

VERSE 15. And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. 16. And, behold, one like the similitude of the sons of men

touched my lips ; then I opened my mouth, and spake, and said unto him that stood before me, O my Lord, by the vision my sorrows are turned upon me, and I have retained no strength. 17. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

One of the most marked characteristics manifested by Daniel, was the tender solicitude he felt for his people. Having come now to clearly comprehend that the vision portended long ages of oppression and suffering for the church, he was so affected by the view, that his strength departed from him, his breath ceased, and the power of speech was gone. The vision of verse 16 doubtless refers to the former vision of chapter 8.

VERSE 18. Then there came again and touched me one like the appearance of a man, and he strengthened me, 19, And said, O man greatly beloved, fear not : peace be unto thee ; be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak ; for thou hast strengthened me. 20. Then said he, Knowest thou wherefore I come unto thee ? and now will I return to fight with the prince of Persia ; and when I am gone forth, lo, the prince of Grecia shall come. 21. But I will show thee that which is noted in the Scripture of truth ; and there is none that holdeth with me in these things, but Michael your prince.

The prophet is at length strengthened to hear, in full, the communication which the angel has to make. And Gabriel says, "Knowest thou wherefore I come unto thee?" That is, do you now know to what end I have come? Do you understand my purpose, so that you will no more fear?

He then announced his intention to return, as soon as his communication was complete, to fight with the king of Persia. The word, with, is in the Septuagint, *meta*, and signifies, not against, but in common with, along side of; that is, the angel of God would stand on the side of the Persian kingdom so long as it was in the providence of God that that kingdom should continue. But when I am gone forth, continues Gabriel, lo, the prince of Grecia shall come. That is, when he withdraws his support from that kingdom, and the providence of God operates in behalf of another kingdom, the prince of Grecia shall come, and the Persian monarchy be overthrown.

Gabriel then announced that none, God of course excepted, had an understanding with him in the matters he was about to communicate, except Michael, the prince. And after he had made them known to Daniel, then there were four beings in the universe with whom rested a knowledge of these important truths: Daniel, Gabriel, Christ, and God. Four links in this ascending chain of witnesses: the first, a member of the human family; the last, the highest Being in the universe!

Chapter XI.

A LITERAL PROPHECY.

VERSE 1. Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. 2. And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia.

We now enter upon a prophecy of future events, clothed not in figures and symbols, as in the visions of chapters 2, 7, and 8, but given mostly in plain language. Many of the signal events of the world's history, from the days of Daniel to the end of the world, are here brought to view. This prophecy, says Bishop Newton, may not improperly be said to be a comment and explanation of the vision of chapter 8.

The angel, after stating that he stood, in the first year of Darius, to confirm and strengthen him, turns his attention to the future. Three kings shall yet stand up in Persia. To stand up, means to reign; three kings were to reign in Persia; referring doubtless to the immediate successors of Cyrus. These were, 1. Cambyses, son of Cyrus. 2. Smerdis, an impostor. 3. Darius Hystaspes.

The fourth shall be far richer than they all.

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The fourth king from Cyrus was Xerxes, more famous for his riches than his generalship, and conspicuous in history for the magnificent campaign he organized against Grecia, and his utter failure in that enterprise. He was to stir up all against the realm of Grecia. Never before had there been such a levy of men for warlike purposes; never has there been since. His army, according to Herodotus, who lived in that age, consisted of five millions, two hundred and eighty-three thousand, two hundred and twenty men (5,283,220). And not content with stirring up the East alone, he enlisted the Carthagenians of the West in his service, who took the field with an additional army of three hundred thousand men.

VERSE 3. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. 4. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others beside those.

The facts stated in these verses plainly point to Alexander, and the division of his empire. See on chapter 8:8. Xerxes was the last Persian king who invaded Grecia; the prophecy therefore passes over the nine successors of Xerxes in the Persian Empire, and next introduces Alexander the Great. Having overthrown the Persian Empire, Alexander "became absolute monarch of that empire, to the fullest extent it was ever possessed by

any of the Persian kings." Prideaux i, 378. His dominion was great, including "the greater portion of the then known habitable world;" and he did according to his will. His will fortunately led him, B. C. 323, into a drunken debauch, in which he fortunately died; and his vain-glorious and ambitious projects went into sudden, total, and everlasting eclipse. The kingdom was divided, but not for his posterity; it was plucked up for others besides those. Within fifteen years after his death, all his posterity had fallen victims to jealousy and ambition. Not one of the race of Alexander was left to breathe upon the earth. So short is the transit from the highest pinnacle of earthly glory to oblivion and death. The kingdom was rent into four divisions and taken possession of by Alexander's four ablest, or perhaps most ambitious and unprincipled, generals, Cassander, Lysimachus, Ptolemy, and Seleucus.

VERSE 5. And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

The king of the north and the king of the south are many times referred to in the remaining portion of this chapter. It becomes therefore essential to an understanding of the prophecy to clearly identify these powers. When Alexander's empire was divided, it was divided toward the four winds of heaven, east, west, north, and south; these divisions of course to be reckoned from the standpoint of Palestine, the native land of the prophet. That

division of the empire lying west of Palestine, would thus constitute the kingdom of the west; that lying east, the kingdom of the east; that lying north, the kingdom of the north; and that lying south, the kingdom of the south. The divisions of Alexander's kingdom, with respect to Palestine, were situated as follows: Cassander had Greece and the adjacent countries, which lay to the west; Lysimachus had Thrace, which then included Asia Minor, and the countries lying on the Hellespont and Bosphorus, which lay to the north of Palestine; Ptolemy had Egypt and the neighboring countries, which lay to the south; and Seleucus had Syria and Babylon, which lay principally to the east.

During the wars and revolutions which for long ages succeeded, these geographical boundaries were frequently changed or obliterated; old ones were wiped out, and new ones instituted. But whatever changes might occur, these *first* divisions of the empire must determine the names, or we have no standard by which to test the application of the prophecy. That is, whatever power at any time should occupy the territory which at *first* constituted the kingdom of the north, that power, so long as it occupied that territory, would be the king of the north; and whatever power should occupy that which at first constituted the kingdom of the south, that power would so long be the king of the south. We speak of only these two, because they are the only ones afterward spoken of in the prophecy, and because, in fact, almost the whole of Alex-

ander's empire finally resolved itself into these two divisions.

Cassander was very soon conquered by Lysimachus, and his kingdom, Greece and Macedon, annexed to Thrace. And Lysimachus was in turn conquered by Seleucus, and Macedon and Thrace annexed to Syria.

These facts prepare the way for an application of the text before us. The king of the south, Egypt, shall be strong. Ptolemy annexed Cyprus, Phœnicia, Caria, Cyrene, and many islands and cities to Egypt. Thus was his kingdom made strong. But another of Alexander's princes is introduced in the expression, "one of his princes." The Septuagint translates the verse thus: "And the king of the south shall be strong, and one of his [Alexander's] princes shall be strong above him." This must refer to Seleucus, who, as already stated, having connected Macedon and Thrace to Syria, thus became possessor of three parts out of four of Alexander's dominion, and established a more powerful kingdom than that of Egypt.

VERSE 6. And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement; but she shall not retain the power of the arm; neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

There were frequent wars between the kings of Egypt and Syria. Especially was this the case with Ptolemy Philadelphus, the second king of

Egypt, and Antiochus Theus, third king of Syria. They at length agreed to make peace upon condition that Antiochus Theus should put away his former wife, Laodice, and her two sons, and should marry Berenice, the daughter of Ptolemy Philadelphus. Ptolemy accordingly brought his daughter to Antiochus, bestowing with her an immense treasury as a dowry.

“But she shall not retain the power of the arm;” that is, her interest and power with Antiochus. And so it proved; for some time shortly after, in a fit of love, Antiochus brought back his former wife, Laodice, and her children, to court again. Then says the prophecy, “Neither shall *he* [Antiochus] stand, nor his arm,” or seed. Laodice, being restored to favor and power, feared lest, in the fickleness of his temper, Antiochus should again disgrace her, and recall Berenice; and conceiving that nothing short of his death would be an effectual safeguard against such a contingency, she caused him to be poisoned shortly after. Neither did his seed by Berenice succeed him in the kingdom; for Laodice so managed affairs as to secure the throne for her eldest son, Seleucus Callinicus.

“But she [Berenice] shall be given up.” Laodice, not content with poisoning her husband, Antiochus, caused Berenice to be murdered. “And they that brought her.” Her Egyptian women and attendants, in endeavoring to defend her, were many of them slain with her. “And he that begat her,” margin, “whom she brought forth;” that is, her

son, who was murdered at the same time by order of Laodice. "And he that strengthened her in these times;" her husband, Antiochus, as Jerome supposes, or those who took her part and defended her.

But such wickedness could not long remain unpunished, as the prophecy further predicts, and history further proves.

VERSE 7. But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail; 8. And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north. 9. So the king of the south shall come into his kingdom, and shall return into his own land.

This branch out of the same root with Berenice, was her brother, Ptolemy Euergetes. He had no sooner succeeded his father, Ptolemy Philadelphus, in the kingdom of Egypt, than, burning to avenge the death of his sister, Berenice, he raised an immense army and invaded the territory of the king of the north, that is, of Seleucus Callinicus, who, with his mother, Laodice, reigned in Syria. And he prevailed against them, even to the conquering of Syria, Cilicia, the 'upper parts beyond the Euphrates, and almost all Asia. But hearing that a sedition was raised in Egypt, requiring his return home, he plundered the kingdom of Seleucus, took forty thousand talents of silver and precious vessels,

and two thousand five hundred images of the gods. Among these were the images which Cambyses had formerly taken from Egypt and carried into Persia. The Egyptians being wholly given to idolatry, bestowed upon Ptolemy the title of Euergetes, or the Benefactor, as a compliment for his having thus, after many years, restored their captive gods.

This, according to Bishop Newton, is Jerome's account, extracted from ancient historians; but there are authors still extant, he says, who confirm several of the same particulars. Appian informs us that Laodice, having killed Antiochus, and after him both Berenice and her child, Ptolemy, the son of Philadelphus, to revenge those murderers, invaded Syria, slew Laodice, and proceeded as far as Babylon. From Polybius we learn that Ptolemy, surnamed Euergetes, being greatly incensed at the cruel treatment of his sister, Berenice, marched with an army into Syria and took the city of Seleucia, which was kept for some years afterward by the garrisons of the kings of Egypt. Thus did he enter into the fortress of the king of the north. Polyenus affirms that Ptolemy made himself master of all the country from Mount Taurus as far as to India, without war or battle; but he ascribes it by mistake to the father instead of the son. Justin asserts that if Ptolemy had not been recalled, by a domestic sedition, into Egypt, he would have possessed the whole kingdom of Seleucus. The king of the south thus came into the dominion of the king of the north, and returned to his own land, as

the prophet had foretold. And he also continued more years than the king of the north ; for Seleucus Callinicus died in exile, of a fall from his horse ; and Ptolemy Euergetes survived him for four or five years.

VERSE 10. But his sons shall be stirred up, and shall assemble a multitude of great forces ; and one shall certainly come, and overflow, and pass through ; then shall he return, and be stirred up, even to his fortress.

The first part of this verse speaks of sons, in the plural ; the last part, of one, in the singular. The sons of Seleucus Callinicus, were Seleucus Ceraunus and Antiochus Magnus. These both entered with zeal upon the work of vindicating and avenging the cause of their father and their country. The elder of these, Seleucus, first took the throne. He assembled a great multitude to recover his father's dominions ; but being a weak and pusillanimous prince, both in body and estate, destitute of money, and unable to keep his army in obedience, he was poisoned by two of his generals after an inglorious reign of two or three years. His more capable brother, Antiochus Magnus, was thereupon proclaimed king, who, taking charge of the army, retook Seleucia, and recovered Syria, making himself master of some places by treaty, and of others, by force of arms. A truce followed, wherein both sides treated for peace, yet prepared for war ; after which, Antiochus returned and overcame in battle Nicolaus, the Egyptian general, and had thoughts of invading Egypt itself. Here is the "one" who should certainly overflow and pass through.

VERSE 11. And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north ; and he shall set forth a great multitude ; but the multitude shall be given into his hand.

Ptolemy Philopater succeeded his father, Euergetes, in the kingdom of Egypt, being advanced to the crown not long after Antiochus Magnus had succeeded his brother in the throne of Syria. He was a most luxurious and vicious prince, but was at length roused at the prospect of an invasion of Egypt by Antiochus. He was indeed "moved with choler" for the losses he had sustained, and the danger which threatened him ; and he came forth out of Egypt with a numerous army to check the progress of the Syrian king. The king of the north was also to set forth a great multitude. The army of Antiochus, according to Polybius, amounted on this occasion to sixty-two thousand foot, six thousand horse, and one hundred and two elephants. In the battle, Antiochus was defeated, and his army, according to the prophecy, was given into the hands of the king of the south. Ten thousand foot and three thousand horse were slain ; and over four thousand men were taken prisoners ; while of Ptolemy's army, there were slain only seven hundred horse, and about twice that number of infantry.

VERSE 12. And when he hath taken away the multitude, his heart shall be lifted up ; and he shall cast down many ten thousands ; but he shall not be strengthened by it.

Ptolemy lacked the prudence to make a good use of his victory. Had he followed up his success,

he would probably have become master of the whole kingdom of Antiochus; but content with making only a few menaces and a few threats, he made peace that he might be able to give himself up to the uninterrupted and uncontrolled indulgence of his brutal passions. Thus, having conquered his enemies, he was overcome by his vices, and, forgetful of the great name which he might have established, he spent his time in feasting and lewdness.

His heart was lifted up by his success, but he was far from being strengthened by it; for the inglorious use he made of it, caused his own subjects to rebel against him. But the lifting up of his heart was more especially manifested in his transactions with the Jews. Coming to Jerusalem, he there offered sacrifices, and was very desirous of entering into the most holy place of the temple, contrary to the law and religion of that place; but being, though with great difficulty, restrained, he left the place, burning with anger against the whole nation of the Jews, and immediately commenced against them a terrible and relentless persecution. In Alexandria, where Jews had resided since the days of Alexander, and enjoyed the privileges of the most favored citizens, forty thousand, according to Eusebius, sixty, according to Jerome, were slain in this persecution. The rebellion of the Egyptians, and this massacre of the Jews, certainly was not calculated to strengthen him in his kingdom, but was sufficient rather to almost totally ruin it.

VERSE 13. For the king of the north shall return, and
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shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

The events predicted in this verse were to occur "after certain years." The peace concluded between Ptolemy Philopater and Antiochus, lasted fourteen years. Meanwhile Ptolemy died from intemperance and debauchery, and was succeeded by his son, Ptolemy Epiphanes, a child then four or five years old. Antiochus, during the same time, having suppressed rebellion in his kingdom, and reduced and settled the eastern parts in their obedience, was at leisure for any enterprise, when young Epiphanes came to the throne of Egypt; and thinking this too good an opportunity for enlarging his dominion to be let slip, he raised an immense army, "greater than the former" (for he had collected many forces and acquired great riches in his eastern expedition), and set out against Egypt, expecting to have an easy victory over the infant king. How he succeeded, we shall presently see; for here new complications enter into the affairs of these kingdoms, and new actors are introduced upon the stage of history.

VERSE 14. And in those times there shall many stand up against the king of the south; also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

Antiochus was not the only one who rose up against the infant Ptolemy. Agathocles, his prime minister, having possession of the king's person,

and conducting the affairs of the kingdom in his stead, was so dissolute and proud in the exercise of his power, that the provinces, which before were subject to Egypt, rebelled; Egypt itself was disturbed by seditions; and the Alexandrians rising up against Agathocles, caused him, his sister, his mother, and their associates, to be put to death. At the same time, Philip, king of Macedon, entered into a league with Antiochus, to divide the dominions of Ptolemy between them, each proposing to take the parts which lay nearest and most convenient to him. Here was a rising up against the king of the south, sufficient to fulfill the prophecy, and the very events, beyond doubt, which the prophecy intended.

A new power is now introduced—"the robbers of thy people;" literally, says Bishop Newton, "the breakers of thy people." Far away on the banks of the Tiber, a kingdom had been nourishing itself with ambitious projects and dark designs. Small and weak at first, it grew with marvelous rapidity in strength and vigor, reaching out cautiously here and there to try its prowess, and test the vigor of its warlike arm, till, conscious of its power, it boldly reared its head among the nations of the earth, and seized with invincible hand the helm of their affairs. Henceforth the name of Rome stands upon the historic page, destined for long ages to control the affairs of the world, and exert a mighty influence among the nations, even to the end of time.

Rome spoke; and Syria and Macedonia soon found a change coming over the aspect of their dream. The Romans interfered in behalf of the young king of Egypt, determined that he should be protected from the ruin devised by Antiochus and Philip. This was B. C. 200, and was one of the first important interferences of the Romans in the affairs of Syria and Egypt. Rollin furnishes the following succinct account of this matter:—

Antiochus, king of Syria, and Philip, king of Macedonia, during the reign of Ptolemy Philopater, had discovered the strongest zeal for the interest of that monarch, and were ready to assist him on all occasions. Yet, no sooner was he dead, leaving behind him an infant, whom the laws of humanity and justice enjoined them not to disturb in the possession of his father's kingdom, than they immediately joined in a criminal alliance, and excited each other to shake off the lawful heir, and divide his dominions between them. Philip was to have Caria, Libya, Cyrenaica, and Egypt; and Antiochus, all the rest. With this view, the latter entered Coele-Syria and Palestine, and, in less than two campaigns, made an entire conquest of the two provinces, with all their cities and dependencies. Their guilt, says Polybius, would not have been quite so glaring, had they, like tyrants, endeavored to gloss over their crimes with some specious pretense; but, so far from doing this, their injustice and cruelty were so barefaced, that to them was applied what is generally said of fishes, that the larger ones, though of the same species, prey on the lesser. One would be tempted, continues the same author, at seeing the most sacred laws of society so openly violated, to accuse Providence of being indifferent and insensible to most horrid crimes; but it fully justified its conduct, by punishing those two kings according to their deserts; and made such an example of them as ought, in all succeeding ages, to deter others from following their example.

For, while they were meditating to dispossess a weak and helpless infant of his kingdom, by piecemeal, Providence raised up the Romans against them, who entirely subverted the kingdoms of Philip and Antiochus, and reduced their successors to almost as great calamities as those with which they intended to crush the infant king."—*Anc. His. b. 18, c. 1.*

"To establish the vision." The Romans, being more prominently than any other people the subject of Daniel's prophecy, their first interference in the affairs of these kingdoms is here referred to as being the establishment or demonstration of the truth of the vision which predicted the existence of such a power.

"But they shall fall." Some refer this to those mentioned in the first part of the verse who should stand up against the king of the south; others, to the robbers of Daniel's people, the Romans. It is true in either case. If those who combined against Ptolemy are referred to, all that need be said is that they did speedily fall; and if it applies to the Romans, the prophecy simply looked forward to the period of their overthrow.

VERSE 15. So the king of the north shall come, and cast up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

The tuition of the young king of Egypt was intrusted by the Roman Senate to M. Emilius Lepidus, who appointed Aristomenes, an old and experienced minister of that court, his guardian. His first act was to provide against the threatened invasion of the two confederated kings, Philip and

Antiochus. To this end, he dispatched Scopas, a famous general of Ætolia, then in the service of the Egyptians, into his native country to raise reinforcements for the army. Having equipped an army, he marched into Palestine and Coele-Syria (Antiochus being engaged in a war with Attalus in lesser Asia); and reduced all Judea into subjection to the authority of Egypt.

Thus affairs were brought into a posture for the fulfillment of the verse before us. For Antiochus, desisting from his war with Attalus at the dictation of the Romans, took speedy steps for the recovery of Palestine and Coele-Syria from the hands of the Egyptians. Scopas was sent to oppose him. Near the sources of the Jordan, the two armies met. Scopas was defeated, pursued to Sidon, and there closely besieged. Three of the ablest generals of Egypt, with their best forces, were sent to raise the siege, but without success. At length Scopas, meeting, in the gaunt and intangible specter of famine, a foe with whom he was unable to cope, was forced to surrender on the dishonorable terms of life only; whereupon he and his ten thousand men were suffered to depart, stripped and naked. Here was the taking of the most fenced cities by the king of the north; for Sidon was, both in its situation and its defenses, one of the strongest cities of those times. Here was the failure of the arms of the south to withstand, and the failure also of the people which the king of the south had chosen, namely, Scopas and his Ætolian forces.

VERSE 16. But he that cometh against him shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land, which by his hand shall be consumed.

Although Egypt could not stand before Antiochus, the king of the north, Antiochus could not stand before the Romans, who now came against him. No kingdoms were longer able to resist this rising power. Syria was conquered and added to the Roman Empire, when Pompey, B. C. 65, deprived Antiochus Asiaticus of his possessions, and reduced Syria to a Roman province.

The same power was also to stand in the holy land and consume it. Rome became connected with the people of God, the Jews, by alliance, B. C. 161, from which date it holds a prominent place in the prophetic calendar. It did not, however, acquire jurisdiction over Judea by actual conquest till B. C. 63; and then in the following manner:—

On Pompey's return from his expedition against Mithridates, king of Pontus, two competitors, Hyrcanus and Aristobulus, were struggling for the crown of Judea. Their cause came before Pompey, who soon perceived the injustice of the claims of Aristobulus, but wished to defer decision in the matter till after his long coveted expedition into Arabia, promising then to return and settle their affairs, as should seem just and proper. Aristobulus, fathoming Pompey's real sentiments, hastened back to Judea, armed his subjects, and prepared for a vigorous defense, determined, at all hazards,

to keep that crown which he foresaw would be adjudicated to another. Pompey closely followed the fugitive. As he approached Jerusalem, Aristobulus, beginning to repent of his course, came out to meet him, and endeavored to accommodate matters by promising entire submission, and large sums of money. Pompey, accepting this offer, sent Gabinius at the head of a detachment of soldiers, to receive the money. But when that lieutenant-general arrived at Jerusalem, he found the gates shut against him, and was told from the top of the walls that the city would not stand to the agreement.

Pompey, not to be deceived in this way with impunity, put Aristobulus, whom he had retained with him, in irons, and immediately marched against Jerusalem with his whole army. The partisans of Aristobulus were for defending the place; those of Hyrcanus, for opening the gates. The latter being in the majority, and prevailing, Pompey was given free entrance into the city. Whereupon the adherents of Aristobulus retired to the mountain of the temple, as fully determined to defend that place as Pompey was to reduce it. At the end of three months, a breach was made in the wall sufficient for an assault, and the place was carried at the point of the sword. In the terrible slaughter that ensued, twelve thousand persons were slain. It was an affecting sight, observes the historian, to see the priests, engaged at the time in divine service, pursue with calm hand and steady purpose, their accustomed work, apparently unconscious of

the wild tumult, though all around them their friends were being given to the slaughter, and though often their own blood mingled with that of their sacrifices.

Having put an end to the war, Pompey demolished the walls of Jerusalem, transferred several cities from the jurisdiction of Judea to that of Syria, and imposed tribute on the Jews. Thus for the first time was Jerusalem placed by conquest in the hands of that power which was to hold the "glorious land" in its iron grasp till it had utterly consumed it.

VERSE 17. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her; but she shall not stand on his side, neither be for him.

Bishop Newton furnishes another reading for the verse, which seems to express more clearly the sense, as follows: "He shall also set his face to enter by force the whole kingdom." Verse 16 brought us down to the conquest of Syria and Judea by the Romans. Rome had previously conquered Macedonia and Thrace. Egypt was now all that remained of the "whole kingdom" of Alexander, not brought into subjection to the Roman power, which power now set its face to enter by force into that country.

Ptolemy Auletes died B. C. 51. He left the crown and kingdom of Egypt to his eldest son and daughter, Ptolemy and Cleopatra. It was provided in his will that they should marry together and

reign jointly; and because they were young, they were placed under the guardianship of the Romans. The Roman people accepted the charge, and appointed Pompey as guardian of the young heirs of Egypt.

A quarrel having not long after broken out between Pompey and Cæsar, the famous battle of Pharsalia was fought between the two generals. Pompey, being defeated, fled into Egypt. Cæsar immediately followed him thither; but before his arrival, Pompey was basely murdered by Ptolemy, whose guardian he had been appointed. Cæsar therefore assumed the appointment which had been given to Pompey, as guardian of Ptolemy and Cleopatra. He found Egypt in commotion from intestine disturbances, Ptolemy and Cleopatra having become hostile to each other, and she being deprived of her share in the government. Notwithstanding this, he did not hesitate to land at Alexandria with his small force, 800 horse and 3,200 foot, take cognizance of the quarrel, and undertake its settlement. The troubles daily increasing, Cæsar found his small force to be insufficient to maintain his position, and being unable to leave Egypt on account of the north wind which blew at that season, he sent into Asia, ordering all the troops he had in that quarter to come to his assistance as soon as possible.

In the most haughty manner he decreed that Ptolemy and Cleopatra should disband their armies, appear before him for a settlement of their differ-

ences, and abide by his decision. Egypt being an independent kingdom, this haughty decree was considered an affront to its royal dignity, at which the Egyptians, highly incensed, flew to arms. Cæsar replied that he acted by virtue of the will of their father Auletes, who had put his children under the guardianship of the senate and people of Rome, the whole authority of which was now vested in his person as consul; and that, as guardian, he had the right to arbitrate between them.

The matter was finally brought before him, and advocates appointed to plead the cause of the respective parties. Cleopatra, aware of the foible of the great Roman conqueror, judged that the beauty of her presence would be more effectual in securing judgment in her favor than any advocate she could employ. To reach his presence undetected, she had recourse to the following stratagem: Laying herself at full length in a bundle of clothes, Apollodorus, her Sicilian servant, wrapped it up in a cloth, tied it with a thong, and raising it upon his Herculean shoulders, sought the apartments of Cæsar. Claiming to have a present for the Roman general, he was admitted through the gate of the citadel, entered into the presence of Cæsar, and deposited the burden at his feet. Undoing the bundle, the beautiful Cleopatra stood before him. Cæsar was far from being displeased with the stratagem, and, being of a character described in 2 Pet. 2:14, the first sight of so beautiful a person, says Rollin, had all the effect upon him she had desired.

Cæsar at length decreed that the brother and sister should occupy the throne jointly, according to the intent of the will. Pothinus, the chief minister of State, having been principally instrumental in expelling Cleopatra from the throne, feared the result of her restoration. He therefore began to excite jealousy and hostility against Cæsar, by insinuating among the populace that he designed eventually to give Cleopatra the sole power. Open sedition soon followed. Achilles, at the head of 20,000 men, advanced to drive Cæsar from Alexandria. Skillfully disposing his small body of men in the streets and alleys of the city, Cæsar found no difficulty in repelling the attack. The Egyptians undertook to destroy his fleet. He retorted by burning theirs. Some of the burning vessels being driven near the quay, several of the buildings of the city took fire, and the famous Alexandrian library, containing nearly 400,000 volumes, was destroyed.

The war growing more threatening, Cæsar sent into all the neighboring countries for help. A large fleet came from Asia Minor to his assistance. Mithridates set out for Egypt with an army raised in Syria and Cilicia. Antipater, the Idumean, joined him with 3000 Jews. The Jews, who held the passes into Egypt, permitted the army to pass on without interruption. Without this, the whole plan must have failed. The arrival of this army decided the contest. A decisive battle was fought near the Nile, resulting in a complete victory for Cæsar.

Ptolemy attempting to escape, was drowned in the river. Alexandria and all Egypt then submitted to the victor. Rome had now entered into, and absorbed, the whole of the original kingdom of Alexander.

By the "upright ones" of the text, are doubtless meant the Jews, who gave him the assistance already mentioned. Without this, he must have failed; with it, he completely subdued Egypt to his power, B. C. 47.

"The daughter of women, corrupting her." The passion which Cæsar had conceived for Cleopatra, by whom he had one son, is assigned by the historian as the sole reason of his undertaking so dangerous a campaign as the Egyptian war. This kept him much longer in Egypt than his affairs required, he spending whole nights in feasting and carousing with the dissolute queen. But, said the prophet, she shall not stand on his side, neither be for him. Cleopatra afterward joined herself to Antony, the enemy of Augustus Cæsar, and exerted her whole power against Rome.

VERSE 18. After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

War with Pharnaces, king of the Cimmerian Bosphorus, at length drew him away from Egypt. "On his arrival where the enemy was," says Prid-eaux, "he, without giving any respite either to himself or them, immediately fell on, and gained an

absolute victory over, them ; an account whereof he wrote to a friend of his in these three words : *Veni, vidi, vici*, I came, I saw, I conquered." The latter part of this verse is involved in some obscurity, and there is difference of opinion in regard to its application. Some apply it farther back in Cæsar's life, and think they find a fulfillment in his quarrel with Pompey. But we think that preceding and subsequent events, clearly defined in the prophecy, compel us to look for the fulfillment of this part of the prediction between the victory over Pharnaces, and Cæsar's death at Rome as brought to view in the following verse. A more full history of this period might bring to view events which would render the application of this passage unembarrassed.

VERSE 19. Then he shall turn his face toward the fort of his own land ; but he shall stumble and fall, and not be found.

After this conquest, Cæsar defeated the last remaining fragments of Pompey's party, Cato and Scipio in Africa, and Labienus and Varus in Spain. Returning to Rome, the "fort of his own land," he was made perpetual dictator ; and such other powers and honors were granted him, as rendered him in fact absolute sovereign of the whole empire. But the prophet had said that he should stumble and fall. The language implies that his overthrow would be sudden and unexpected, like a person accidentally stumbling in his walk. And so this man, who had fought and won five hundred battles, taken one thousand cities, and slain one million one hun-

dred and ninety-two thousand men, fell, not in the din of battle and the hour of strife, but when he thought his pathway was smooth and strewn with flowers, and when danger was supposed to be far away; for, taking his seat in the senate chamber, upon his throne of gold, to receive at the hands of that body the title of king, the dagger of treachery suddenly struck him to the heart. Cassius, Brutus, and other conspirators, rushed upon him, and he fell, pierced with twenty-three wounds. Thus he suddenly stumbled and fell, and was not found, B. C. 44.

VERSE 20. Then shall stand up in his estate a raiser of taxes in the glory of the kingdom; but within few days he shall be destroyed, neither in anger, nor in battle.

Augustus Cæsar succeeded his uncle Julius, by whom he had been adopted as his successor. Being in a distant province engaged in the study of rhetoric and eloquence, when he heard of his uncle's tragical death, he displayed marked ability in returning to Rome, placing himself at the head of the army, and establishing himself the successor to Julius, according to his design. He publicly announced his adoption by his uncle, and took his name, to which he added that of Octavianus. Combining with Mark Antony and Lepidus, to avenge the death of Cæsar, they formed what is called the *Triumvirate* form of government. Having subsequently firmly established himself in the empire, the senate conferred upon him the title of Augustus, and the other members of the *Triumvirate* being now dead, he became supreme ruler.

Hé was emphatically a raiser of taxes. Luke, in speaking of the events that transpired at the time when Christ was born, says: "And it came to pass in those days that there went out a decree from Cæsar Augustus that all the world should be taxed." Luke 2:1. That taxing which embraced all the world was an event worthy of notice; and the person who enforced it has certainly a claim to the title of "a raiser of taxes," above every other competitor.

And he stood up in the glory of the kingdom. Rome stood in his days at the pinnacle of its greatness and power. The "Augustan Age" is an expression everywhere used to denote the golden age of Roman history. Rome never saw a brighter hour. Peace was promoted, justice maintained, luxury curbed, discipline established, and learning encouraged. In his reign, the temple of Janus was for the third time shut, since the foundation of Rome, signifying that all the world was at peace; and at this auspicious hour, our Lord was born in Bethlehem of Judea. In a little less than eighteen years after the taxing brought to view, seeming but a "few days" to the distant gaze of the prophet, Augustus died, not in anger nor in battle, but peacefully in his bed, at Nola whither he had gone to seek repose and health, A. D. 14, in the 76th year of his age.

VERSE 21. And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries.

Tiberius Cæsar next appeared after Augustus Cæsar on the Roman throne. He was raised to the consulate in his twenty-eighth year. It is recorded that as Augustus was about to nominate his successor, his wife Livia besought him to nominate Tiberius (her son by a former husband); but the emperor said, "Your son is too *vile* to wear the purple of Rome;" and the nomination was given to Agrippa, a very virtuous and much-respected Roman citizen. But the prophecy had foreseen that a vile person should succeed Augustus. Agrippa died: and Augustus was again under the necessity of choosing a successor. Livia renewed her intercessions for Tiberius; and Augustus, weakened by age and sickness, was more easily flattered, and finally consented to nominate as his colleague and successor, that "vile" young man. But the citizens never gave him the love, respect, and "honor of the kingdom," due to an upright and faithful sovereign.

How clear a fulfillment is this of the prediction that they should not give him the honor of the kingdom. But he was to come in peaceably and obtain the kingdom by flatteries. A paragraph from the *Encyclopedia Americana*, shows how this was fulfilled:—

"During the remainder of the life of Augustus, he [Tiberius] behaved with great prudence and ability, concluding a war with the Germans in such a manner as to merit a triumph. After the defeat of Varus and his legions, he was sent to check the progress of the victorious Germans, and acted in that war with equal spirit and prudence. On the death of Augustus, he succeeded, without opposition, to the

sovereignty of the empire ; which, however, with his characteristic dissimulation, he affected to decline, until repeatedly solicited by the servile senate."

Dissimulation on his part, flattery on the part of the servile senate, and a possession of the kingdom without opposition,—such were the circumstances attending his accession to the throne ; and such were the circumstances for which the prophecy called.

The person brought to view in the text is called "a vile person." Was such the character sustained by Tiberius? Let another paragraph from the *Encyclopedia* answer :—

"Tacitus records the events of this reign, including the suspicious death of Germanicus, the detestable administration of Sejanus, the poisoning of Drusus, with all the extraordinary mixture of tyranny with occasional wisdom and good sense, which distinguished the conduct of Tiberius, until his infamous and dissolute retirement, A. D. 26, to the isle of Capreæ, in the bay of Naples, never to return to Rome. On the death of Livia, A. D. 29, the only restraint upon his actions and those of the detestable Sejanus, was removed, and the destruction of the widow and family of Germanicus followed. At length the infamous favorite extending his views to the empire itself, Tiberius, informed of his machinations, prepared to encounter him with his favorite weapon, dissimulation. Although fully resolved upon his destruction, he accumulated honors upon him, declared him his partner in the consulate, and, after long playing with his credulity, and that of the senate, who thought him in greater favor than ever, he artfully prepared for his arrest. Sejanus fell deservedly and unpitied ; but many innocent persons shared in his destruction, in consequence of the suspicion and cruelty of Tiberius, which now exceeded

all limits. The remainder of the reign of this tyrant is little more than a disgusting narrative of servility on the one hand, and of despotic ferocity on the other. That he himself endured as much misery as he inflicted, is evident from the following commencement of one of his letters to the senate : ' What I shall write to you, conscript fathers, or what I shall not write, or why I should write at all, may the gods and goddesses plague me more than I feel daily that they are doing, if I can tell.' ' What mental torture,' observes Tacitus, in reference to this passage, ' which could extort such a confession !' "

" Seneca remarks of Tiberius that he was never intoxicated but once in his life ; for he continued in a state of perpetual intoxication from the time he gave himself to drinking, to the last moment of his life."

Tyranny, hyprocrisy, infamous debauchery, and beastly intemperance—if these traits and practices show a man to be vile, Tiberius exhibited that character in disgusting perfection.

VERSE 22. And with the arms of a flood shall they be overflown from before him, and shall be broken ; yea, also the prince of the covenant.

Bishop Newton presents the following reading as agreeing better with the original : " And the arms of the overflower shall be overflown from before him, and shall be broken." The expressions signify revolution and violence ; and in fulfillment we should look for the arms of Tiberius, the overflower, to be overflown, or, in other words, for him to suffer a violent death. To show how this was accomplished, we again have recourse to the *Encyclopedia Americana*, art. Tiberius :—

"Acting the hypocrite to the last, he disguised his increasing debility as much as he was able, even affecting to join in the sports and exercises of the soldiers of his guard. At length, leaving his favorite island, the scene of the most disgusting debaucheries, he stopped at a country house near the promontory of Micenum, where, on the sixteenth of March, 37, he sunk into a lethargy, in which he appeared dead; and Caligula was preparing with a numerous escort to take possession of the empire, when his sudden revival threw them into consternation. At this critical instant, Macro, the pretorian prefect, caused him to be *suffocated with pillows*. Thus expired the emperor Tiberius, in the seventy-eighth year of his age, and twenty-third of his reign, universally execrated."

"The prince of the covenant" unquestionably refers to Jesus Christ, the "Messiah the Prince," who was to "confirm the covenant" one week with his people. Dan. 9:25-27. The prophet, having taken us down to the death of Tiberius, now mentions incidentally an event to transpire in his reign, so important that it should not be passed over; namely, the cutting off of the prince of the covenant, or, in other words, the death of our Lord Jesus Christ. According to the prophecy this took place in the reign of Tiberius. Luke informs us (3:1-3) that in the fifteenth year of the reign of Tiberius Cæsar, John the Baptist commenced his ministry. The reign of Tiberius is to be reckoned, according to Prideaux, Dr. Hales, Lardner, and others, from his elevation to the throne to reign jointly with Augustus, his father-in-law, in August, A. D. 12. His fifteenth year would therefore be from August, A. D. 26, to August, A. D. 27. Christ was six months

younger than John, and is supposed to have commenced his ministry six months later, both, according to the law of the priesthood, entering upon their work when they were thirty years of age. If John commenced in the spring, in the latter portion of Tiberius' 15th year, it would bring the commencement of Christ's ministry in the autumn of A. D. 27; and here the best of authorities place the baptism of Christ, it being the exact point where the 483 years from B. C. 457, which were to extend to the Messiah the Prince, terminated; and Christ went forth proclaiming that the time was fulfilled. From this point, we go forward three years and a half to find the date of the crucifixion; for Christ attended but four passovers, and was crucified at the last one. Three and a half years from the autumn of A. D. 27, bring us to the spring of A. D. 31. The death of Tiberius is placed but six years later, in A. D. 37.

VERSE 23. And after the league made with him he shall work deceitfully; for he shall come up, and shall become strong with a small people.

The "him" with whom the league here spoken of is made, must be the same power which has been the subject of the prophecy from the 14th verse; and that this is the Roman power is shown beyond controversy in the fulfillment of the prophecy in three individuals, as already noticed, who successively ruled over the Roman Empire, namely, Julius, Augustus, and Tiberius Cæsar. The first, on returning to the fort of his own land in triumph,

stumbled and fell and was not found. Verse 19. The second was a raiser of taxes; and he reigned in the glory of the kingdom, and died neither in anger nor in battle, but peacefully in his own bed. Verse 20. The third was a dissembler, and one of the vilest of characters. He entered upon the kingdom peaceably, but ended both his reign and his life by violence. And in his reign the prince of the covenant, Jesus of Nazareth, was put to death upon the cross. Verses 21, 22. Christ can never be broken or put to death again; hence in no other government, and at no other time, can we find a fulfillment of these events. Some attempt to apply these verses to Antiochus, and make one of the Jewish high priests the prince of the covenant, though they are never called such. This is the same kind of reasoning which endeavors to make the reign of Antiochus a fulfillment of the little horn of Dan. 8; and it is offered for the same purpose, namely, to break the great chain of evidence by which it is shown that the Advent doctrine is the doctrine of the Bible, and that Christ is now at the door. But the chain cannot be broken nor the evidence be overthrown.

Having taken us down through the secular events of the empire to the end of the seventy weeks, the prophet, in verse 23, takes us back to the time when the Romans became directly connected with the people of God, by the Jewish league, B. C. 161; from which point we are then taken down in a direct line of events to the final triumph of the church,

and the setting up of God's everlasting kingdom. The Jews being grievously oppressed by the Syrian kings, sent an embassy to Rome, to solicit the aid of the Romans, and to join themselves in "a league of amity and confederacy with them." 1. Mac. 8; Prideaux, ii, 166; Josephus' Antiq., book xii, chap. x, sec. 6. The Romans listened to the request of the Jews, and granted them a decree couched in these words:—

"The decree of the senate concerning a league of assistance and friendship with the nation of the Jews. It shall not be lawful for any that are subject to the Romans, to make war with the nation of the Jews, nor to assist those that do so, either by sending them corn, or ships, or money; and if any attack be made upon the Jews, the Romans shall assist them as far they are able; and again, if any attack be made upon the Romans, the Jews shall assist them. And if the Jews have a mind to add to, or to take from, this league of assistance, that shall be done with the common consent of the Romans. And whatever addition shall thus be made, it shall be of force." "This decree," says Josephus, "was written by Eupolemus, the son of John, and by Jason, the son of Eleazer, when Judas was high priest of the nation, and Simon, his brother, was general of the army. And this was the first league that the Romans made with the Jews, and was managed after this manner."

At this time, the Romans were a small people, and began to work deceitfully, or with cunning, as the word signifies. And from this point they rose by a steady and rapid ascent to the height of power which they afterward attained.

VERSE 24. He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fa-

thers have not done, nor his fathers' fathers ; he shall scatter among them the prey, and spoil, and riches ; yea, and he shall forecast his devices against the strongholds, even for a time.

The usual manner in which nations had, before the days of Rome, entered upon valuable provinces and rich territory, was by war and conquest. Rome was now to do what had not been done by the fathers, or the fathers' fathers, namely, receive these acquisitions through peaceful means. The custom, before unheard of, was now inaugurated, of kings' leaving by legacy their kingdoms to the Romans. Rome came into possession of a large portion of its provinces in this manner.

And those who thus came under the dominion of Rome derived no small advantage therefrom. They were treated with kindness and leniency. It was like having the prey and spoil distributed among them. They were protected from their enemies, and rested in peace and safety under the ægis of the Roman power.

To the latter portion of this verse, Bishop Newton gives the idea of forecasting devices *from* strongholds, instead of *against* them. This the Romans did from the strong fortress of their seven-hilled city. "Even for a time," doubtless a prophetic time, 360 years. From what point are these years to be dated ? Probably from the event brought to view in the following verse.

VERSE 25. And he shall stir up his power and his courage against the king of the south with a great army ; and the

king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand; for they shall forecast devices against him.

By verses 23 and 24, we are brought down this side of the league between the Jews and the Romans, B. C. 161, to the time when Rome had acquired universal dominion. The verse now before us brings to view a vigorous campaign against the king of the south, Egypt, and the occurrence of a notable battle between great and mighty armies. Did such events as these transpire in the history of Rome about this time? They did. The war was the war between Egypt and Rome; and the battle was the battle of Actium. Let us take a brief glance at the circumstances that led to this conflict.

Mark Antony, Augustus Cæsar, and Lepidus, constituted the Triumvirate which had sworn to avenge the death of Julius Cæsar. This Antony became the brother-in-law of Augustus, by marrying his sister Octavia. Antony was sent into Egypt on government business, but fell a victim to the arts and charms of Cleopatra, Egypt's dissolute queen. So strong was the passion he conceived for her, that he finally espoused the Egyptian interests, rejected his wife Octavia to please Cleopatra, bestowed province after province upon the latter to gratify her avarice, celebrated a triumph at Alexandria instead of Rome, and otherwise so affronted the Roman people, that Augustus had no difficulty in leading them to engage heartily in a war against this enemy of their

country. The war was ostensibly against Egypt and Cleopatra; but it was really against Antony, who now stood at the head of Egyptian affairs. And the true cause of their controversy was, says Prideaux, that neither of them could be content with only half of the Roman Empire; for Lepidus having been deposed from the Triumvirate, it now lay between them, and each being determined to possess the whole, they cast the die of war for its possession.

Antony assembled his fleet at Samos. Five hundred ships of war, of extraordinary size and structure, having several decks one above another, with towers upon the head and stern, made an imposing and formidable array. These ships carried two hundred thousand foot, and twelve thousand horse. The kings of Libya, Cilicia, Cappadocia, Paphlagonia, Comagenia, and Thrace, were there in person; and those of Pontus, Judea, Lycaonia, Galatia and Media, had sent their troops. A more splendid and gorgeous military spectacle than this fleet of battle ships, as they spread their sails, and moved out upon the bosom of the sea, the world has rarely seen. Surpassing all in magnificence, came the galley of Cleopatra, floating like a palace of gold beneath a cloud of purple sails. Its flags and streamers fluttered in the wind, and trumpets and other instruments of war, made the heavens resound with notes of joy and triumph. Antony followed close after in a galley of almost equal magnificence. And the giddy queen, intoxicated with

the sight of the warlike array, short-sighted and vainglorious, at the head of her infamous troop of eunuchs, foolishly threatened the Roman capital with approaching ruin.

Cæsar Augustus, on the other hand, displayed less pomp but more utility. He had but half as many ships as Antony, and only eighty thousand foot. But all his troops were chosen men, and on board his fleet were none but experienced seamen; whereas Antony, not finding mariners sufficient, had been obliged to man his vessels with artisans of every class, men inexperienced, and more calculated to cause trouble, than to do real service in time of battle. The season being far consumed in these preparations, Cæsar made his rendezvous at Brondusium, and Antony at Corcyra, till the following year.

As soon as the season permitted, both armies were put in motion on both sea and land. The fleets at length entered the Ambracian Gulf in Epirus, and the land forces were drawn up on either shore in plain view. Antony's most experienced generals advised him not to hazard a battle by sea, with his inexperienced mariners, but to send Cleopatra back to Egypt, and hasten at once into Thrace or Macedonia, and trust the issue to his land forces, who were composed of veteran troops. But he, illustrating the old adage, *Quem Deus vult perdere prius dementat* (whom God wishes to destroy, he first makes mad), infatuated by Cleopatra, seemed only desirous of pleasing her; and she, trusting to ap-

pearances only, deemed her fleet invincible, and advised immediate action.

The battle was fought, September 2, B. C. 31, at the mouth of the gulf of Ambracia, near the city of Actium. The stake was the world for which these stern warriors, Antony and Cæsar, now played. The contest, long doubtful, was at length decided by the course which Cleopatra pursued. For she, frightened at the din of battle, took to flight when there was no danger, and drew after her the whole Egyptian fleet. Antony, beholding this movement, and lost to everything but his blind passion for her, precipitately followed, and yielded a victory to Cæsar, which, had his Egyptian forces proved true to him, and had he proved true to his own manhood, he might have gained.

This battle doubtless marks the commencement of the "time" mentioned in verse 24. And as during this "time" devices were to be forecast from the stronghold, or Rome, we should conclude that at the end of that period, western supremacy would cease, or such a change take place in the empire, that that city would no longer be considered the seat of government. From B. C. 31, a prophetic time, or 360 years, would bring us to A. D. 330. And it hence becomes a noteworthy fact that the seat of empire was removed from Rome to Constantinople, by Constantine the Great in that very year. See *Encyclopedia Americana*, art., Constantinople.

VERSE 26. Yea, they that feed of the portion of his meat

shall destroy him, and his army shall overflow ; and many shall fall down slain.

The cause of Antony's overthrow was the desertion of his allies and friends, those that fed of the portion of his meat. First, Cleopatra, as already described, suddenly withdrew from the battle, taking sixty ships of the line with her. Secondly, the land army, disgusted with the infatuation of Antony, went over to Cæsar, who received them with open arms. Thirdly, when Antony arrived at Libya he found that the forces which he had there left under Scopus to guard the frontier, had declared for Cæsar. Fourthly, being followed by Cæsar into Egypt, he was betrayed by Cleopatra, and his forces surrendered to Cæsar. Hereupon in rage and despair he took his own life.

VERSE 27. - And both these kings' hearts shall be to do mischief, and they shall speak lies at one table ; but it shall not prosper : for yet the end shall be at the time appointed.

Antony and Cæsar were formerly in alliance. Yet under the garb of friendship, they were both aspiring and intriguing for universal dominion. Their protestations of deference to, and friendship for, each other, were the utterances of hypocrites. They spoke lies at one table. Octavia, the wife of Antony and sister of Cæsar, declared to the people of Rome at the time Antony divorced her, that she had consented to marry him solely with the hope that it would prove a pledge of union between Cæsar and Antony. But that counsel did not prosper. The rupture came ; and in the con-

flict that ensued, Cæsar came off entirely victorious.

VERSE 28. Then shall he return into his land with great riches ; and his heart shall be against the holy covenant ; and he shall do exploits, and return to his own land.

Two returnings from foreign conquests are here brought to view ; the first, after the events narrated in verses 26 and 27, and the second, after this power had had indignation against the holy covenant, and had performed exploits. The first was fulfilled in the return of Cæsar, after his expedition against Egypt and Antony. He returned to Rome with abundant honor and riches ; for, says Prideaux (ii, 380), " At this time such vast riches were brought to Rome from Egypt on the reducing of that country, and the return of Octavianus [Cæsar] and his army from thence, that the value of money fell one-half, and the price of provisions and all vendible wares was doubled thereon." Cæsar celebrated his victories in a three-days' triumph, a triumph which Cleopatra herself would have graced, as one of the royal captives, had she not artfully caused herself to be bitten by the fatal asp.

The next great enterprise of the Romans after the overthrow of Egypt, was the expedition against Judea, and the capture and destruction of Jerusalem. The holy covenant is doubtless the covenant which God has maintained with his people, beginning it with Abraham, and renewing it, since Christ, with all believers in him. The Jews rejected Christ ; and, according to the prophecy that

all who would not hear that prophet should be cut off, they were destroyed out of their own land, and scattered to every nation under heaven. And while Jews and Christians alike suffered under the oppressive hands of the Romans, we think it was in the reduction of Judea especially that the exploits mentioned in the text were exhibited.

Under *Vespasian*, the Romans invaded Judea and took the cities of Galilee, Chorazin, Bethsaida, and Capernaum, where Christ had been rejected. They destroyed the inhabitants, and left nothing but ruin and desolation. Titus besieged Jerusalem. He drew a trench around it, according to the prediction of the Saviour. A terrible famine ensued, the equal of which the world has, perhaps, at no other time witnessed. Moses had predicted that in the terrible calamities to come upon the Jews if they departed from God, even the tender and delicate woman should eat her own children in the straitness of the siege wherewith their enemies should distress them. Under the siege of Jerusalem by Titus, a literal fulfillment of this prediction occurred; and he, hearing of the inhuman deed, but forgetting that he was the one who was driving them to such direful extremities, swore the eternal extirpation of the accursed city and people.

Jerusalem fell in A. D. 70. As an honor to himself, the Roman commander had determined to save the temple; but the Lord had said that there should not remain one stone upon another which should not be thrown down. A Roman soldier seized a

brand of fire, and, climbing upon the shoulders of his comrades, thrust it into one of the windows of the beautiful structure. It was soon in the arms of the devouring element. The frantic efforts of the Jews to extinguish the flames were seconded by Titus himself, but all in vain. Seeing that the temple must perish, Titus rushed in and bore away the golden candlestick, the table of show-bread, and the volume of the law, wrapped in golden tissue. The candlestick was afterward deposited in Vespasian's Temple to Peace, and copied on the triumphal arch of Titus, where its mutilated image is yet to be seen.

The siege of Jerusalem lasted five months. In that siege eleven hundred thousand Jews perished, and ninety-seven thousand were taken prisoners. the city was so amazingly strong that Titus exclaimed when viewing the ruins, "We have fought with the assistance of God." The city was completely leveled, and the foundations of the temple were ploughed up by Tarentius Rufus. The duration of the whole war was seven years, and one million four hundred and sixty-two thousand persons are said to have fallen victims to its fatal horrors.

Thus this power performed great exploits, and again returned to his own land.

VERSE 29. At the time appointed he shall return, and come toward the south ; but it shall not be as the former, or as the latter.

The time appointed is probably the prophetic

time of verse 24, of which we have previously spoken. It closed, as already shown, in A. D. 330, at which time this power was to return and come again toward the south, but not as on the former occasion, when it went to Egypt, nor as the latter, when it went to Judea. Those were expeditions which resulted in conquest and glory. This led to demoralization and ruin. The removal of the seat of empire to Constantinople was the signal of the downfall of the empire. Rome then lost its prestige. The western division was exposed to the incursions of foreign enemies. On the death of Constantine, the Roman Empire was divided into three parts, between his three sons, Constantius, Constantine II., and Constans. Constantine II. and Constans quarreled, and Constans being victor, gained the supremacy of the whole West. He was soon slain by one of his commanders, who, in turn, was shortly after defeated by the surviving emperor, and in despair ended his own days, A. D. 353. The barbarians of the north soon began their depredations, and extended their conquests till the imperial power of the West expired in A. D. 476.

This was indeed different from the two former movements brought to view in the prophecy; and to this the fatal step of removing the seat of empire from Rome to Constantinople, directly led.

VERSE 30. For the ships of Chittim shall come against him; therefore he shall be grieved, and return, and have indignation against the holy covenant; so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

The prophetic narrative still has reference to the power which has been the subject of the prophecy from the sixteenth verse, namely, Rome. What were the ships of Chittim that came against this power, and when was this movement made? What country or power is meant by Chittim? Dr. A. Clarke, on Isa. 23:1, has this note: "From the land of Chittim it is revealed to them. The news of the destruction of Tyre, by Nebuchadnezzar, is said to be brought to them from Chittim, the islands and coasts of the Mediterranean; for the Tyrians, says Jerome, on verse six, when they saw they had no other means of escape, fled in their ships, and took refuge in Carthage, and in the islands of the Ionian and *Ægean* Seas. So also Jochri on the same place." Kitto gives the same locality to Chittim, namely, the coast and islands of the Mediterranean; and the mind is carried by the testimony of Jerome to a definite and celebrated city as situated in that land, namely, Carthage.

Was ever a naval warfare, with Carthage as a base of operations, waged against the Roman Empire? Those who have read of the terrible onslaught of the Vandals upon Rome under the fierce Genseric, can readily answer in the affirmative. Sallying every spring from the port of Carthage, at the head of his numerous and well-disciplined naval forces, he spread consternation through all the maritime provinces of the empire. That this is the work brought to view is further evident when we consider that we are brought down in the

prophecy to this very time. In verse 29, the transfer of empire to Constantinople we understand to be mentioned. Following in due course of time as the next remarkable revolution, came the eruptions of the barbarians of the North, prominent among which was the Vandal war already mentioned. The years A. D. 428-468 mark the career of Genseric.

“He shall be grieved and return.” This may have reference to the desperate efforts which were made to dispossess Genseric of the sovereignty of the seas, the first, by Marjorian, the second, by Leo, both of which proved to be utter failures; and Rome was obliged to submit to the humiliation of seeing its provinces ravaged, and its “eternal city” pillaged by the enemy.

“Indignation against the covenant;” that is, the Holy Scriptures, the book of the covenant. A revolution of this nature was accomplished in Rome. The Goths, Huns, and Vandals, who conquered Rome, embraced the Arian faith, and became enemies of the Catholic church. It was especially for the purpose of exterminating this heresy that Justinian decreed the pope to be the head of the church, and the corrector of heretics. Then it was decreed that the Bible was a dangerous book, and should not be read by the common people, but all questions in dispute should be submitted to the pope. Thus was indignity heaped upon God’s word. And the emperors of Rome, the eastern division of which still continued, had intelligence or connived with the

church of Rome which had forsaken the covenant, and constituted the great apostasy, for the purpose of putting down heresy. The man of sin was raised to his ungodly throne by the defeat of the Arian Goths, who then held possession of Rome, in A. D. 538.

VERSE 31. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

The power of the empire was committed to the carrying on of the work before mentioned. And they shall pollute the sanctuary of strength, or Rome. If this applies to the barbarians, it was literally fulfilled; for Rome was sacked by the Goths, Huns, and Vandals, and the imperial power of the West ceased through the conquest of Rome by Odoacer. Or if it refers to those rulers of the empire who were working in behalf of the papacy against the pagan and all other opposing religions, it would signify the removal of the seat of the empire from Rome to Constantinople; which contributed more than anything else to the downfall of Rome. The passage would then be parallel to Dan. 8:11, and Rev. 13:2.

“And they shall take away the daily sacrifice.” It was shown on Dan. 8:13, that “sacrifice” is a word erroneously supplied; that it should be desolation; and that the expression denotes a desolating power of which the abomination of desolation is but the counterpart, and to which it succeeds in point

of time. The daily desolation was paganism, the abomination of desolation is the papacy. But it may be asked how this can be the papacy, since Christ spoke of it in connection with the destruction of Jerusalem. And the answer is, Christ evidently referred to the ninth of Daniel, which is a prediction of the destruction of Jerusalem, and not to this verse of the eleventh, which does not refer to that event. Daniel, in the 9th chapter, speaks of desolations, and abominations, plural. More than one abomination, therefore, treads down the church; that is, so far as the church is concerned, both paganism and the papacy are abominations. But as distinguished from each other, the language is restricted, and one is the daily desolation and the other is pre-eminently the transgression or abomination of desolation.

How was the daily, or paganism, taken away? As this is spoken of in connection with the placing or setting up of the abomination of desolation, or the papacy, it must denote, not merely the nominal change of the religion of the empire from paganism to Christianity, as on the conversion, so-called, of Constantine, but such an eradication of paganism from all the elements of the empire, that the way would be all open for the papal abomination to arise and assert its arrogant claims. Such a revolution as this, plainly defined, was accomplished; but not for nearly two hundred years after the death of Constantine.

As we approach the year A. D. 508, we behold a

grand crisis ripening between Catholicism and the pagan influences still existing in the empire. Up to the time of the conversion of Clovis, king of France, A. D. 496, the French and other nations of Western Rome were pagan ; but subsequently to that event, the efforts to convert idolaters to Christ were crowned with great success. The conversion of Clovis is said to have been the occasion of bestowing upon the French monarch the titles of "Most Christian Majesty," and "Eldest Son of the Church." Between that time and A. D. 508, by alliances, capitulations, and conquests, the Arborici, the Roman garrisons in the West, Brittany, the Burgundians, and the Visigoths, were brought into subjection.

From the time when these successes were fully accomplished, namely, 508, the papacy was triumphant so far as paganism was concerned ; for though the latter doubtless retarded the progress of the Catholic faith, yet it had not the power, if it had the disposition, to suppress that faith, and hinder the encroachments of the Roman pontiff. When the prominent powers of Europe gave up their attachment to paganism, it was only to perpetuate its abominations in another form ; for Christianity, as exhibited in the Catholic church, was, and is, only paganism baptized.

In England, Arthur, the first Christian king, founded the Christian worship on the ruin of the pagan. Rapin, who claims to be exact in the chronology of events, states that he was elected monarch of Britain in 508. Book ii, p. 124.

The condition of the see of Rome was also peculiar at this time. In 498, Symmachus ascended the pontifical throne as a recent convert from paganism. He reigned to A. D. 514. He found his way to the papal chair, says Du Pin, by striving with his competitor even unto blood. He received adulation as the successor of St. Peter, and struck the key note of papal assumption, by presuming to excommunicate the emperor Anastasius. The most servile flatterers of the pope now began to maintain that he was constituted judge in the place of God, and that he was the vicegerent of the Most High.

Such was the direction in which events were tending in the West. What posture did affairs at the same time assume in the East? A strong papal party now existed in all parts of the empire. The adherents of this cause in Constantinople, encouraged by the success of their brethren in the West, deemed it safe to commence open hostilities in behalf of their master at Rome. In 508, their partisan zeal culminated in a whirlwind of fanaticism and civil war, which swept in fire and blood through the streets of the eastern capital. Gibbon, under the years 508–514, speaking of the commotions in Constantinople, says:—

“The statues of the emperor were broken, and his person was concealed in a suburb, till, at the end of three days, he dared to implore the mercy of his subjects. Without his diadem, and in the posture of a suppliant, Anastasius appeared on the throne of the circus. The Catholics before his face rehearsed the genuine Trisagion; they exulted in

the offer which he proclaimed by the voice of a herald of abdicating the purple; they listened to the admonition that, since all could not reign, they should previously agree in the choice of a sovereign; and they accepted the blood of two unpopular ministers, whom their master, without hesitation, condemned to the lions. These furious but transient seditions were encouraged by the success of Vitalian, who, with his army of Huns and Bulgarians, for the most part idolaters, declared himself the champion of the Catholic faith. In this pious rebellion he depopulated Thrace, besieged Constantinople, exterminated sixty-five thousand of his fellow-Christians, till he obtained the recall of the bishops, the satisfaction of the pope, and the establishment of the council of Chalcedon, an orthodox treaty, reluctantly signed by the dying Anastasius, and more faithfully performed by the uncle of Justinian. And such was the event of the first of the religious wars which have been waged in the name, and by the disciples, of the God of Peace."—*Decline and Fall*, Vol. iv, p. 526.

Let it be marked that in this year, 508, paganism had so far declined, and Catholicism had so far relatively increased in strength, that the Catholic church for the first time waged a successful war against both the civil authority of the empire and the church of the East, which had for the most part embraced the Monophosite doctrine. The extermination of 65,000 heretics was the result.

With the following extract from the Second Advent Manual, pp. 79–81, we close the testimony on this point: "We now invite our modern Gamaliels to take a position with us in the place of the sanctuary of paganism (since claimed as the 'patrimony of St. Peter') in 508. We look a few years into the past, and the rude paganism of the northern barbarians is pouring down upon the nominally Christian em-

pire of Western Rome—triumphing everywhere—and its triumphs everywhere distinguished by the most savage cruelty. . . . The empire falls, and is broken into fragments. One by one the lords and rulers of these fragments abandon their paganism and profess the Christian faith. In religion, the conquerors are yielding to the conquered. But still paganism is triumphant. Among its supporters there is one stern and successful conqueror. (Clovis.) But soon he also bows before the power of the new faith, and becomes its champion. He is still triumphant, but, as a hero and conqueror, reaches the zenith at the point we occupy, A. D. 508.

“In or near the same year, the last important subdivision of the fallen empire is publicly, and by the coronation of its triumphant ‘monarch,’ Christianized.

“The pontiff for the period on which we stand is a recently-converted pagan. The bloody contest which placed him in the chair was decided by the interposition of an Arian king. He is bowed to and saluted as filling ‘the place of God on earth.’ The senate is so far under his power, that on suspicion that the interests of the see of Rome demand it, they excommunicate the emperor. . . . In 508, the mine is sprung beneath the throne of the Eastern Empire. The result of the confusion and strife it occasions is the humiliation of its rightful lord. Now the question is, *At what time was paganism so far suppressed as to make room for its substitute and successor, the papal abomination?* When was this abomination placed in a position to start on its career of blasphemy and blood? *Is there any other date for its being ‘placed,’ or ‘set up,’ in the room of paganism, but 508?* If the mysterious enchantress has not now brought all her victims within her power, she has taken her position, and some have yielded to the fascination. The others are at length subdued, ‘and kings, and peoples, and multitudes, and nations, and tongues,’ are brought under the spell which prepares them, even while ‘drunken with the blood of the martyrs of Jesus,’ to ‘think they are doing

God service,' and to fancy themselves the exclusive favorites of Heaven, while becoming an easier and richer prey for the damnation of hell."

From these evidences we think it clear that the daily, or paganism, was taken away in A. D. 508. This was preparatory to the setting up, or establishment, of the papacy, which was a separate and subsequent event. Of this, the prophetic narrative now leads us to speak.

"And they shall place the abomination that maketh desolate." Having shown quite fully what constituted the taking away of the daily, or paganism, we now inquire, When was the abomination that maketh desolate, or the papacy, placed, or set up? The little horn that had eyes like the eyes of man was not slow to see when the way was open for his advancement and elevation. From the year 508, its progress toward universal supremacy was without parallel.

When Justinian was about to commence the Vandal war, A. D. 533, an enterprise of no small magnitude and difficulty, he wished to secure the influence of the bishop of Rome, who had then attained a position in which his opinion had great weight throughout a large portion of Christendom. Justinian therefore took it upon himself to decide the contest which had long existed between the sees of Rome and Constantinople, as to which should have the precedence, by giving the preference to Rome, and declaring, in the fullest and most unequivocal terms, that the bishop of that city should

be chief of the whole ecclesiastical body of the empire. A work on the Apocalypse, by Rev. George Croly, of England, published in 1827, gives a detailed account of the events by which the supremacy of the pope of Rome was secured. He gives the following as the terms in which the decree of Justinian was expressed :—

“Justinian, pious, fortunate, renowned, triumphant, emperor, consul, etc., to John the most holy archbishop of our city of Rome, patriarch.

“Rendering honor to the apostolic chair and to your holiness, as has been always, and is, our wish, and honoring your blessedness as a father; we have hastened to bring to the knowledge of your holiness all matters relating to the state of the churches; it having been at all times our great desire to preserve the unity of your apostolic chair, and the constitution of the holy churches of God which has obtained hitherto, and still obtains.

“Therefore we have made no delay in *subjecting and uniting to your holiness all the priests of the whole East*. . . . We cannot suffer that anything which relates to the state of the church, however manifest and unquestionable, should be moved without the knowledge of your holiness, who is **THE HEAD OF ALL THE HOLY CHURCHES**; for in all things, as we have already declared, we are anxious to increase the honor and authority of your apostolic chair.”—*Croly*, pp. 114, 115.

“The emperor’s letter,” continues Mr. Croly, “must have been sent before the 25th of March, 533. For in his letter of that date to Epiphanius, he speaks of its having been already dispatched, and repeats his decision, that all affairs touching the church shall be referred to the pope, ‘head of all

bishops and the true and effective *corrector of heretics.*' "

The pope, in his answer, returned the same month of the following year, 534, observes that among the virtues of Justinian, "one shines as a star, his reverence for the apostolic chair, to which he has subjected and united all the churches, it being truly the head of all."

The "Novellæ" of the Justinian code give unanswerable proof of the authenticity of the title. The preamble of the 9th states that "as the elder Rome was the founder of the laws, so was it not to be questioned that in her was the supremacy of the Pontificate." The 131st, on the ecclesiastical titles and privileges, chapter 2, states: "We therefore decree that the most holy pope of the elder Rome is the first of all the priesthood, and that the most blessed archbishop of Constantinople, the new Rome, shall hold the second rank after the holy apostolic chair of the elder Rome."

Toward the close of the sixth century, John of Constantinople denied the Roman supremacy, and assumed for himself the title of universal bishop; whereupon, Gregory the Great, indignant at the usurpation, denounced John, and declared, with unconscious truth, that he who would assume the title of universal bishop was Antichrist. Phocas, in 606, suppressed the claim of the bishop of Constantinople, and vindicated that of the bishop of Rome. But Phocas was not the founder of papal supremacy. Says Croly, "That Phocas repressed the claim of the

bishop of Constantinople is beyond a doubt. But the highest authorities among the civilians and annalists of Rome, spurn the idea that Phocas was the founder of the supremacy of Rome; they ascend to Justinian as the only legitimate source, and rightly date the title from the memorable year 533." Again he says: "On reference to Baronius, the established authority among the Roman Catholic annalists, I found the whole detail of Justinian's grants of supremacy to the pope formally given. The entire transaction was of the most authentic and regular kind, and suitable to the importance of the transfer."

Such were the circumstances attending the decree of Justinian. But the provisions of this decree could not at once be carried into effect; for Rome and Italy were held by the Ostrogoths, who were Arians in faith, and strongly opposed to the religion of Justinian and the pope. It was therefore evident that the Ostrogoths must be rooted out of Rome before the pope could exercise the power with which he had been clothed. To accomplish this object, the Italian war was commenced in 534. The management of the campaign was intrusted to Belisarius. On his approach toward Rome, several cities forsook Vitiges, their Gothic and heretical sovereign, and joined the armies of the Catholic emperor. The Goths, deciding to delay offensive operations till spring, allowed Belisarius to enter Rome without opposition. "The deputies of the pope and clergy, of the senate and people, invited the lieutenant of Justinian to accept their voluntary allegiance."

Belisarius entered Rome Dec. 10, 536. But this was not an end of the struggle; for the Goths, rallying their forces, resolved to dispute his possession of the city by a regular siege. They commenced in March, 537. Belisarius feared despair and treachery on the part of the people. Several senators, and Pope Sylverius, on proof or suspicion of treason, were sent into exile. The emperor commanded the clergy to elect a new bishop. After solemnly invoking the Holy Ghost, says Gibbon, they elected the deacon Vigilius, who, by a bribe of two hundred pounds of gold, had purchased the honor.

The whole nation of the Ostrogoths had been assembled for the siege of Rome; but success did not attend their efforts. Their hosts melted away in frequent and bloody combats under the walls of the city; and the year and nine days, during which the siege lasted, witnessed almost the entire consumption of the whole nation. In the month of March, 538, dangers beginning to threaten them from other quarters, they raised the siege, burned their tents, and retired in tumult and confusion from the city, with numbers scarcely sufficient to preserve their existence as a nation, or their identity as a people.

Thus the Gothic horn, the last of the three, was plucked up before the little horn of Dan. 7. Nothing now stood in the way of the pope to prevent his exercising the power conferred upon him by Justinian, five years before. The saints, times and laws, were now in his hands, not in purpose only, but in

fact. And this must therefore be taken as the year when this abomination was placed, or set up, and as the point from which to date the predicted 1260 years of its supremacy.

VERSE 32. And such as do wickedly against the covenant shall he corrupt by flatteries : but the people that do know their God shall be strong, and do exploits.

Those that forsake the covenant, the Holy Scriptures, and think more of the decrees of popes and the decisions of councils than they do of the word of God,—these shall he, the pope, corrupt by flatteries ; that is, lead them on in their partisan zeal for himself by the bestowment of wealth, position, and honors.

At the same time, a people shall exist who know their God ; and these shall be strong, and do exploits. These were those who kept pure religion alive in the earth during the dark ages of papal rule, and performed marvelous acts of self-sacrifice and religious heroism in behalf of their faith. Prominent among these, stand the Waldenses, Albigenses, Huguenots, etc.

VERSE 33. And they that understand among the people shall instruct many ; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

The long period of papal persecution against those who were struggling to maintain the truth and instruct their fellow-men in ways of righteousness, is here brought to view. The number of the days during which they were thus to fall, is given in Dan. 7:25 ; 12:7 ; Rev. 12:6, 14 ; 13:5.

VERSE 34. Now when they shall fall, they shall be holpen with a little help : but many shall cleave to them with flatteries.

In Rev. 12, where this same papal persecution is brought to view, we read that the earth helped the woman by opening her mouth and swallowing up the flood which the dragon cast out after her. The great Reformation by Luther and his co-workers furnished the help here foretold. The German States espoused the Protesant cause, protected the reformers, and restrained the work of persecution so furiously carried on by the papal church. But when they should be helped, and the cause begin to become popular, many should cleave unto them with flatteries, or embrace the cause from unworthy motives, be insincere, hollow-hearted, and speak smooth and friendly words through a policy of self-interest.

VERSE 35. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end ; because it is yet for a time appointed.

Though restrained, the spirit of persecution was not destroyed. It broke out wherever there was opportunity. Especially was this the case in England. The religious state of that kingdom was fluctuating, it being sometimes under Protestant, and sometimes under papal, jurisdiction, according to the religion of the ruling house. The bloody queen Mary was a mortal enemy to the Protestant cause, and multitudes fell victims to her relentless persecutions. And this condition of affairs was to

last more or less to the time of the end. The natural conclusion would be that when the time of the end should come, this power which the church of Rome had possessed to punish heretics, which had been the cause of so much persecution, and which had for a time been restrained, would now be taken entirely away; and the conclusion would be equally evident that this taking away of the papal supremacy would mark the commencement of the period here called the time of the end. If this application is correct, the time of the end commenced in 1798; for there, as already noticed, the papacy was overthrown by the French, and has never since been able to wield the power it before possessed.

VERSE 36. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished; for that that is determined shall be done.

The king here introduced cannot denote the same power which was last noticed, namely, the papal power; for the specifications will not hold good, if applied to that power. Take a declaration in the next verse: "Nor regard any god." This has never been true of the papacy. God and Christ, though often placed in a false position, have never been set aside and rejected from that system of religion. The only difficulty in applying it to a new power lies in the definite article "the;" for, it is urged, the expression "*the* king" would identify this as the one last spoken of. If it could

be properly translated *a* king, there would be no difficulty; and it is said that some of the best Biblical critics give it this rendering, Mede, Wintle, Boothroyd, and others, translating the passage, "A certain king shall do according to his will," thus clearly introducing a new power upon the stage of action.

Three particulars must be shown in the power which fulfills this prophecy: 1. It must assume the character here delineated near the commencement of the time of the end, to which we were brought down in the preceding verse. 2. It must be a willful power. 3. It must be an atheistical power. Or perhaps the two latter might be united by saying that its willfulness would be manifested in the direction of atheism. A revolution exactly answering to this description did take place in France at the time indicated in the prophecy. Voltaire had sowed the seeds which bore their legitimate and baleful fruit. That godless infidel in his impious but impotent self-conceit had said, "I am weary of hearing people repeat that twelve men established the Christian religion. I will prove that one man may suffice to overthrow it." Associating with himself such men as Rousseau, De Alembert, Diderot, and others, he undertook the work. They sowed to the wind and reaped the whirlwind. Their efforts culminated in the revolution of 1793, when the Bible was discarded, and the existence of the Deity denied, as the voice of the nation.

The historian thus describes this great religious change:—

"It was not enough, they said, for a regenerate nation to have dethroned earthly kings, unless she stretched out the arm of defiance toward those powers which superstition had represented as reigning over boundless space."—*Scott's Napoleon*, vol. i., p. 172.

Again he says :—

"The constitutional bishop of Paris was brought forward to play the principal part in the most impudent and scandalous farce ever enacted in the face of a *national representation*. . . . He was brought forward in full procession, to declare to the convention that the religion which he had taught so many years was, in every respect, a piece of PRIESTCRAFT, which had no foundation either in history or *sacred truth*. He *disowned*, in solemn and explicit terms, the EXISTENCE OF THE DEITY to whose worship he had been consecrated, and devoted himself in future to the homage of Liberty, Equality, Virtue, and Morality. He then laid on the table his Episcopal decorations, and received a fraternal embrace from the president of the convention. Several apostate priests followed the example of this prelate. . . . The world for the FIRST time, heard an assembly of men, born and educated in civilization, and assuming the right to *govern* one of the finest of the European nations, uplift their *united* voice to DENY the most solemn truth which man's soul receives, and RENOUNCE UNANIMOUSLY THE BELIEF AND WORSHIP OF DEITY."—*Ibid.*, vol. i, p. 173.

A late writer in *Blackwood's Magazine* says :—

"France is the only nation in the world concerning which the authentic record survives, that as a nation she lifted her hand in open rebellion against the Author of the universe. Plenty of blasphemers, plenty of infidels, there have been, and still continue to be, in England, Germany, Spain, and elsewhere ; but France stands apart in the world's history as the single State which, by the decree of her legislative assembly, pronounced that there was no God, and of which

the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement."

But there are other more striking specifications still fulfilled in this power.

VERSE 37. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all.

The word for woman and wife are in the original the same; and Bishop Newton observes that this passage would be more properly rendered "the desire of wives." This would seem to indicate that this government, at the same time it declared that God did not exist, would trample under foot the law which that God had given to regulate the marriage institution. And we find that the historian has, unconsciously perhaps, and if so, all the more significantly, coupled together the atheism and licentiousness of this government in the same order in which they are presented in the prophecy. He says :—

"Intimately connected with these laws affecting religion, was that which reduced the union of marriage—the most sacred engagement which human beings can form, and the permanence of which leads most strongly to the consolidation of society—to the state of a mere civil contract of a transitory character, which any two persons might engage in, and cast loose at pleasure when their taste was changed or their appetite gratified. If fiends had set themselves at work to discover a mode of most effectually destroying whatever is venerable, graceful, or permanent, in domestic life, and obtaining at the same time an assurance that the mis-

chief which it was their object to create should be perpetuated from one generation to another, they could not have invented a more effectual plan than the degradation of marriage into a state of mere occasional cohabitation or licensed concubinage. Sophie Arnoult, an actress famous for the witty things she said, described the republican marriage as the sacrament of adultery. These anti-religious and anti-social regulations did not answer the purpose of the frantic and inconsiderate zealots, by whom they had been urged forward."—*Scott's Napoleon*, vol. i, p. 173.

"Nor regard any god." In addition to the testimony already presented, to show the utter atheism of the nation at this time, the following fearful language of madness and presumption is to be recorded:—

"The fear of God is so far from being the beginning of wisdom, that it is the beginning of folly. Modesty is only an invention of refined voluptuousness. The *Supreme King*, the God of the Jews and the Christians, is but a phantom. *Jesus Christ is an impostor*."

Another writer says:—

"In August 26, 1792, an open profession of atheism was made by the National Convention; and corresponding societies and atheistical clubs were everywhere fearlessly held in the French nation. Massacres and the reign of terror became the most horrid."—*Smith's Key to Revelation*, p. 323.

"Herbert, Chaumette, and their associates, appeared at the bar and declared that God did not exist."—*Alison*, vol. i, p. 150.

At this juncture, all religious worship was prohibited, except that of liberty and the country. The gold and silver plate of the churches was seized upon and desecrated. The churches were closed.

The bells were broken and cast into cannon. The Bible was publicly burned. The sacramental vessels were paraded through the streets on an ass, in token of contempt. The Sabbath was abolished, and death was declared, in conspicuous letters posted over their burial places, to be an eternal sleep. But the crowning blasphemy, if these orgies of hell admit of degrees, remained to be performed by the comedian Monvel, who, as a priest of Illuminism said:—

“God, if you exist, avenge your injured name. I bid you defiance! You remain silent. You dare not launch your thunders! Who, after this, will believe in your *existence*? The whole ecclesiastical establishment was destroyed.”
—*Scott's Napoleon*, vol. i, p. 173.

Behold what man is when left to himself, and what infidelity is when the restraints of law are thrown off, and it has the power in its own hands! Can it be doubted that these scenes are what the omniscient eye foresaw and noted on the sacred page when it pointed out a kingdom to arise which should exalt itself above every god and disregard them all?

VERSE 38. But in his estate shall he honor the God of forces; and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things.

We meet a seeming contradiction in this verse. How can a nation disregard every god, and yet honor the god of forces? It could not at one and the same time hold both these positions. But it

might for a time disregard all gods, and then subsequently introduce another worship and regard the god of forces. Did such a change occur in France at this time? It did. The attempt to make France a godless nation produced such anarchy that the rulers feared the power would pass entirely out of their hands, and therefore perceived that, as a political necessity, some kind of worship must be introduced; and they did not intend to introduce any movement which would increase devotion or develop any true spiritual character among the people, but only such as would keep themselves in power, and give them control of the national forces. A few extracts from history will show this. Liberty and country were at first the objects of adoration. "Liberty, equality, virtue, and morality," the very opposite of anything they possessed in fact or exhibited in practice, were words which they set forth as describing the deity of the nation. In 1794 the worship of the Goddess of Reason was introduced, and is thus described by the historian:—

"One of the ceremonies of this insane time stands unrivaled for absurdity combined with impiety. The doors of the Convention were thrown open to a band of musicians, preceded by whom, the members of the municipal body entered in solemn procession, singing a hymn in praise of Liberty, and escorting as the object of their future worship, a veiled female whom they termed the Goddess of Reason. Being brought within the bar, she was unveiled with great form, and placed on the right hand of the president, when she was generally recognized as a dancing girl of the opera, with whose charms most of the persons present were acquainted from her appearance on the stage, while the expe-

rience of individuals was further extended. To this person, as the fittest representative of that reason whom they worshipped, the National Convention of France rendered public homage. This impious and ridiculous mummery had a certain fashion; and the installation of the Goddess of Reason was renewed and imitated throughout the nation, in such places where the inhabitants desired to show themselves equal to all the heights of the Revolution."—*Scott's Life of Napoleon*.

In introducing the worship of Reason, in 1794, Chaumette said :—

"Legislative fanaticism has lost its hold; it has given place to reason. We have left its temples; they are regenerated. To-day an immense multitude are assembled under its Gothic roofs, which, for the first time, will re-echo the voice of truth. There the French will celebrate their true worship—that of Liberty and Reason. There we will form new vows for the prosperity of the armies of the Republic; there we will abandon the worship of inanimate idols for that of reason—this animated image, the masterpiece of creation.

"A veiled female, arrayed in blue drapery, was brought into the convention; and Chaumette, taking her by the hand—

"Mortals," said he, "cease to tremble before the powerless thunders of a God, whom your fears have created. Henceforth acknowledge NO DIVINITY but REASON. I offer you its noblest and purest image; if you must have idols, sacrifice only to such as this. . . . Fall before the august Senate of Freedom—Vail of Reason.

"At the same time the goddess appeared personified by a celebrated beauty, Madame Millard, of the opera, known in more than one character to most of the Convention. The goddess, after being embraced by the president, was mounted on a magnificent car, and conducted amidst an immense crowd to the cathedral of Notre Dame, to take the place of

the Deity. Then she was elevated on the high altar, and received the adoration of all present.

“On the 11th of November, the popular society of the museum entered the hall of the municipality, exclaiming, ‘Vive la Reason!’ and carrying on the top of a pole the half-burnt remains of several books, among others the breviaries and the Old and New Testaments, which ‘expiated in a great fire,’ said the president, ‘all the fooleries which they have made the human race commit.’

“The most sacred relations of life were at the same period placed on a new footing suited to the extravagant ideas of the times. Marriage was declared a civil contract, binding only during the pleasure of the contracting parties. Made-moiselle Arnoult, a celebrated comedian, expressed the public feeling when she called ‘marriage the sacrament of adultery.’”—*Ibid.*

Truly, this was a strange god, whom the fathers of that generation knew not. No such deity had ever before been set up as an object of adoration. And well might it be called the god of forces; for the object of the movement was to cause the people to renew their covenant and repeat their vows for the prosperity of the armies of France. Read again a few lines from the extract already given:—

“We have left its temples; they are regenerated. To-day an immense multitude are assembled under its Gothic roofs, which, for the first time, will re-echo the voice of truth. There the French will celebrate their true worship—that of Liberty and Reason. There we will *form new vows for the prosperity of the armies of the Republic.*”

VERSE 39. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain.

The system of paganism which had been introduced into France, as exemplified in the worship of the idol set up in the person of the Goddess of Reason, and regulated by a heathen ritual which had been enacted by the National Assembly for the use of the French people continued in force till the appointment of Napoleon to the provisional consulate of France in 1799. The adherents of this strange religion occupied the fortified places, the strongholds of the nation, as expressed in this verse.

But that which serves to identify the application of this prophecy to France, perhaps as clearly as any other particular, is the statement made in the last clause of the verse, namely, that they should "divide the land for gain." Previous to the revolution, the landed property of France was owned by a few landlords in immense estates. These estates were required by the law to remain undivided so that no heirs or creditors could partition them. But revolution knows no law; and in the anarchy that now reigned, as noted also in the eleventh of Revelation, the titles of the nobility were abolished, and their lands disposed of in small parcels for the benefit of the public exchequer. The government was in need of funds, and these large landed estates were confiscated and sold at auction, in parcels to suit purchasers. The historian thus records this unique transaction:—

"The confiscation of two-thirds of the landed property of the kingdom, which arose from the decrees of the Convention against the emigrants, clergy, and persons convicted at

the Revolutionary Tribunals, . . . placed funds worth above £700,000,000 sterling at the disposal of the government."—*Alison*, vol. iv, p. 151.

When did ever an event transpire, and in what country, fulfilling a prophecy more completely than this? As the nation began to come to itself, a more rational religion was demanded, and the heathen ritual was abolished. The historian thus describes that event:—

“A third and bolder measure was the discarding of the heathen ritual, and re-opening the churches for Christian worship; and of this the credit was wholly Napoleon’s, who had to contend with the philosophic prejudices of almost all his colleagues. He, in his conversations with them, made no attempts to represent himself a believer in Christianity, but stood only on the necessity of providing the people with the regular means of worship, wherever it is meant to have a state of tranquility. The priests who chose to take the oath of fidelity to the government were re-admitted to their functions; and this wise measure was followed by the adherence of not less than 20,000 of these ministers of religion, who had hitherto languished in the prisons of France.”—*Lockhart’s Life of Napoleon*, vol. i, p. 154.

Thus terminated the reign of terror and the infidel revolution. Out of its ruins rose Bonaparte, to guide the tumult to his own elevation, place himself at the head of the French government, and strike terror to the hearts of nations.

VERSE 40. And at the time of the end shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

After a long interval, the king of the south and the king of the north again appear on the stage of action. We have met with nothing to indicate that we are to look to any different localities for these powers from those which, shortly after the death of Alexander, constituted respectively the southern and northern divisions of his empire. The king of the south was at that time Egypt, and the king of the north was Syria, including Thrace and Asia Minor. Egypt is still, by common agreement, the king of the south, while the territory which at first constituted the king of the north, has been for the past four hundred years wholly included within the dominions of the Sultan of Turkey. To Egypt and Turkey then, in connection with the power last under consideration, we must look for a fulfillment of the verse before us.

This application of the prophecy calls for a conflict to spring up between Egypt and France, and Turkey and France, in 1798; which year we have seen to be the commencement of the time of the end; and if history testifies that such a triangular war did break out in that year, it will be conclusive proof of the correctness of the application.

We inquire, therefore, Is it a fact that at the time of the end, Egypt did "push," or make a comparatively feeble resistance, while Turkey did come like a resistless "whirlwind," against "him," that is, the government of France? We have already produced some evidence that the time of the end commenced in 1798; and no reader of history need

be informed that in that very year a state of open hostility between France and Egypt was inaugurated.

To what extent this conflict owed its origin to the dreams of glory deliriously cherished in the ambitious brain of Napoleon Bonaparte, the historian will form his own opinion; but the French, or Bonaparte, at least, contrived to make Egypt the aggressor. Thus, when in the invasion of that country he had secured his first foothold in Alexandria, he declared that "he had not come to ravage the country or to wrest it from the Grand Seignior, but merely to deliver it from the domination of the Mamelukes, and to *revenge the outrages which they had committed against France*."—*Thiers' French Revolution*, vol. iv, p. 268. Again the historian says: "Besides, he [Bonaparte] had strong reasons to urge against them [the Mamelukes]; for they had never ceased to ill-treat the French."—*Ib.* p. 273.

The beginning of the year 1798 found France indulging in immense projects against the English. The Directory desired Bonaparte to undertake at once a descent upon England; but he saw that no direct operations of that kind could be judiciously undertaken before the fall; and he was unwilling to hazard his growing reputation, by spending the summer in idleness. "But," says the historian, "he saw a far-off land, where a glory was to be won which would gain a new charm in the eyes of his countrymen, by the romance and mystery which

hung upon the scene. Egypt, the land of the Pharaohs and the Ptolemies, would be a noble field for new triumphs."—*White's History of France*, p. 469. But while still broader visions of glory opened before the eyes of Bonaparte in those eastern historic lands, covering not Egypt only, but Syria, Persia, Hindostan, even to the Ganges itself, he had no difficulty in persuading the Directory that Egypt was the vulnerable point through which to strike at England, by intercepting her eastern trade. Hence, on the pretext above mentioned, the Egyptian campaign was undertaken.

The downfall of the papacy, which marked the termination of the 1260 years, and, according to verse 35, showed the commencement of the time of the end, transpired on the 10th of February, 1798, when Rome fell into the hands of Berthier, the general of the French. On the 5th of March following, Bonaparte received the decree of the Directory relative to the expedition against Egypt. May 3, he left Paris, and set sail from Toulon the 19th, with a large naval armament, consisting of 500 sail, carrying 40,000 soldiers and 10,000 sailors. July 5, Alexandria was taken, and immediately fortified. On the 23d, the decisive battle of the pyramids was fought, in which the Mamelukes contested the field with valor and desperation, but were no match for the disciplined legions of the French. Murad Bey lost all his cannon, 400 camels, and 3000 men. The loss of the French was comparatively slight. On the 24th, Bonaparte en-

tered Cairo, the capital of Egypt, and only waited the subsidence of the floods of the Nile, to pursue Murad Bey to Upper Egypt whither he had retired with his shattered cavalry, and so make a conquest of the whole country. Thus the king of the south was able to make but a feeble resistance.

At this juncture, however, the situation of Napoleon began to grow precarious. The French fleet, which was his only channel of communication with France, was destroyed by the English under Nelson at Aboukir; and on September 2, of this same year, 1798, the Sultan of Turkey, under feelings of jealousy against France, artfully fostered by the English ambassadors at Constantinople, and exasperated that Egypt, so long a semi-dependency of the Ottoman Empire, should be transformed into a French province, declared war against France. Thus the king of the north [Turkey] came against him [France] in the same year that the king of the south [Egypt] "pushed," and both "at the time of the end;" which is another conclusive proof that the year 1798 is the year which begins that period.

Was the coming of the king of the north, or Turkey, like the whirlwind in comparison with the pushing of Egypt? Napoleon had crushed the armies of Egypt; he essayed to do the same thing with the armies of the Sultan, who were menacing an attack from the side of Asia. Feb. 27, 1799, with 18,000 men, he commenced his march from Cairo to Syria. He first took the fort of El-Arish, in the desert, then Jaffa (the Joppa of the Bible),

conquered the inhabitants of Naplous at Zeta, and was again victorious at Jafet. Meanwhile a strong body of Turks had intrenched themselves at St. Jean d'Acre, while swarms of Mussulmans gathered in the mountains of Samaria, ready to swoop down upon the French when they should besiege Acre. Sir Sidney Smith at the same time appeared before St. Jean d'Acre with two English ships, reinforced the Turkish garrison of that place, and captured the apparatus for the siege, which Napoleon had sent round by sea from Alexandria. A Turkish fleet soon appeared in the offing, which, with the Russian and English vessels then co-operating with them, constituted the "many ships" of the king of the north.

On the 18th of March the siege commenced. Napoleon was twice called away to save some French divisions from falling into the hand of the Mussulman hordes that filled the country. Twice also a breach was made in the wall of the city; but the assailants were met with such fury by the garrison, that they were obliged, despite their best efforts, to give over the struggle. After a continuance of sixty days, Napoleon raised the siege, sounded, for the first time in his career, the note of retreat, and on the 21st of May, 1799, commenced to retrace his steps to Egypt.

"And he shall overflow and pass over." We have found events which furnish a very striking fulfillment of the pushing of the king of the south, and the whirlwind onset of the king of the north,

against the French power. Thus far there is quite a general agreement in the application of the prophecy. We now reach a point where the views of expositors begin to diverge. To whom do the words, "he shall overflow and pass over," refer? to France or the king of the north? The application of the remainder of this chapter depends upon the answer to this question. From this point, two lines of interpretation are maintained. Some apply the words to France, and endeavor to find a fulfillment in the career of Napoleon. Others apply them to the king of the north, and accordingly point for a fulfillment to events in the history of Turkey. We speak of these two positions only, as the attempt which some make to bring in the papacy here is so evidently wide of the mark that its consideration need not detain us. If neither of these positions is free from difficulty, as we presume no one will claim that it is, absolutely, it only remains that we take that one which has the weight of evidence in its favor.

Respecting the application of the prophecy to Napoleon, or to France under his leadership, so far as we are acquainted with his history, we do not find events which we can urge with any degree of assurance, as the fulfillment of the remaining portion of this chapter; and hence do not see how it can be thus applied. It must, then, be fulfilled by Turkey, unless it can be shown (1) that the expression, "king of the north," does not apply to Turkey, or (2) that there is some other power be-

Daniel,

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sides either France or the king of the north, which fulfilled this part of the prediction. But if Turkey, now occupying the territory which constituted the northern division of Alexander's empire, is not the king of the north of this prophecy, then we are left without any principle to guide us in the interpretation. And we presume all will be agreed that there is no room for the introduction of any other power here. The French king and the king of the north, are the only ones to whom the prediction can apply. The fulfillment must lie between them.

Some considerations certainly favor the idea that there is, in the latter part of verse 40, a transfer of the burden of the prophecy from the French power to the king of the north. The king of the north is introduced just before as coming forth like a whirlwind, with chariots, horsemen, and many ships. The collision between this power and the French we have already noticed. The king of the north with the aid of his allies, gained the day in this contest; and the French, foiled in their efforts, were driven back into Egypt. Now it would seem to be the more natural application to refer the "overflowing and passing over" to that power which emerged in triumph from that struggle; and that power was Turkey. We will only add that one who is familiar with the Hebrew assures us that the construction of this verse is such as to make it necessary to refer the overflowing and passing over to the king of the north, these words expressing the result of that movement which is just before likened to the fury of the whirlwind.

VERSE 41. He shall enter also into the glorious land, and many countries shall be overthrown : but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

The facts just stated relative to the campaign of the French against Turkey, and the repulse of the former at St. Jean d'Acre, were drawn chiefly from the *Encyclopedia Americana*. From the same source, we gather further particulars respecting the retreat of the French into Egypt, and the additional reverses which compelled them to evacuate that country.

Abandoning a campaign in which one third of the army had fallen victims to war and the plague, the French retired from St. Jean d'Acre, and after a fatiguing march of twenty-six days, re-entered Cairo in Egypt. They thus abandoned all the conquests they had made in Judea ; and the "glorious land," Palestine, with all its provinces, here called "countries," fell back again under the oppressive rule of the Turk. Edom, Moab, and Ammon, lying outside the limits of Palestine, south and east of the Dead Sea and Jordan, were out of the line of March of the Turks from Syria to Egypt, and so escaped the ravages of that campaign. On this passage, Adam Clarke has the following note : "These and other Arabians, they [the Turks] have never been able to subdue. They still occupy the deserts, and receive a yearly pension of *forty thousand* crowns of gold from the Ottoman emperors to permit the caravans with the pilgrims for Mecca to have a free passage."

VERSE 42. He shall stretch forth his hand also upon the countries ; and the land of Egypt shall not escape.

On the retreat of the French to Egypt, a Turkish fleet landed 18,000 men at Aboukir. Napoleon immediately attacked the place, completely routing the Turks, and re-establishing his authority in Egypt. But at this point, severe reverses to the French arms in Europe called Napoleon home to look after the interests of his own country. The command of the troops in Egypt was left with Gen. Kleber, who, after a period of untiring activity for the benefit of the army, was murdered by a Turk in Cairo, and the command was left with Abdallah Menou. With an army which could not be recruited, every loss was serious.

Meantime, the English government, as the ally of the Turks, had resolved to wrest Egypt from the French. March 13, 1800, an English fleet disembarked a body of troops at Aboukir. The French gave battle the next day, but were forced to retire. On the 18th, Aboukir surrendered. On the 28th, reinforcements were brought by a Turkish fleet, and the grand vizier approached from Syria with a large army. The 19th, Rosetta surrendered to the combined forces of the English and Turks. At Ramanieh, a French corps of 4000 men was defeated by 8000 English and 6000 Turks. At El-menayer, 5000 French were obliged to retreat, May 16, by the vizier who was pressing forward to Cairo with 20,000 men. The whole French army was now shut up in Cairo and Alexandria. Cairo cap-

itulated June 27, and Alexandria, Sept. 2. Four weeks after, Oct. 1, 1801, the preliminaries of peace were signed at London.

"Egypt shall not escape," were the words of the prophecy. This language seems to imply that Egypt would be brought into subjection to some power from whose dominion it would desire to be released. As between the French and Turks, how did this question stand with the Egyptians? They preferred French rule. In R. R. Madden's travels in Egypt, Nubia, Turkey, and Palestine, in the years 1824-27, published in London in 1829, it is stated that the French were much regretted by the Egyptians, and extolled as benefactors; that "for the short period they remained, they left traces of amelioration," and that, if they could have established their power, Egypt would now be comparatively civilized. In view of this testimony the language would not be appropriate if applied to the French; for the Egyptians did not desire to escape out of their hands. They did desire to escape from the hands of the Turks, but could not.

VERSE 43. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps.

In illustration of this verse we quote the following from "Historic Echoes of the voice of God," p. 49.

"History gives the following facts: When the French were driven out of Egypt, and the Turks took possession, the Sultan permitted the Egyptians to reorganize their gov-

erument as it was before the French invasion. He asked of the Egyptians neither soldiers, guns, nor fortifications, but left them to manage their own affairs independently, with the important exception of putting the nation under tribute to himself. In the articles of agreement between the Sultan and the Pasha of Egypt, it was stipulated that the Egyptians should pay annually to the Turkish government a certain amount of gold and silver, and 'six hundred thousand measures of corn, and four hundred thousand of barley.'"

"The Libyans and the Ethiopians," "the *Cushim*," says Dr. Clarke, "the unconquered Arabs," who have sought the friendship of the Turks, and many of whom are tributary to them to the present time.

VERSE 44. But tidings out of the east and out of the north shall trouble him ; therefore he shall go forth with great fury to destroy, and utterly to make away many.

On this verse also Dr. Clarke has a note which is worthy of mention. He says: "This part of the prophecy is allowed to be yet unfulfilled." His note was printed in 1825. In another portion of his comment, he says: "If the Turkish power be understood, as in the preceding verses, it may mean that the Persians on the *east*, and the Russians on the *north*, will at some time greatly embarrass the Ottoman government."

Between this conjecture of Dr. Clarke's, written in 1825, and the Crimean war of 1853 to 1856, there is certainly a striking co-incidence, inasmuch as the very powers he mentions, the Persians on the east and the Russians on the north, were the ones which instigated that conflict. Tidings from

these powers troubled him [Turkey]. Their attitude and movements incited the Sultan to anger and revenge. Russia being the more aggressive party was the object of attack. Turkey declared war on her powerful northern neighbor in 1853. The world looked on in amazement to see a government which had long been called "the Sick Man of the East," a government whose army was dispirited and demoralized, whose treasuries were empty, whose rulers were vile and imbecile, and whose subjects were rebellious, and threatening secession, rush with such impetuosity into the conflict. The prophecy said that they should go forth with "great fury"; and when they thus went forth, the profane vernacular of an American writer described them as fighting "like devils." England and France, it is true, soon came to the help of Turkey; but she went forth in the manner described, and, as is reported, gained victory after victory, before receiving the assistance of these powers.

VERSE 45. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

We have now traced the prophecy of the 11th of Daniel down, step by step, and have thus far found events to fulfill all its predictions. It has all been wrought out into history except this last verse. The predictions of the preceding verse having been fulfilled within the memory of the generation now living, we are carried by this one past our own day into the future; for no power

has yet performed the acts here described. But it is to be fulfilled; and its fulfillment must be accomplished by that power which has been continuously the subject of the prophecy from the 40th verse, down to this 45th verse. If the application to which we have given the preference, in passing over these verses, is correct, we must look to Turkey to make the move here indicated.

And let it here be noted how readily this could be done. Palestine, which contains the "glorious holy mountain," the mountain on which Jerusalem stands, "between the seas," the Dead Sea and the Mediterranean, is a Turkish province; and if the Turk should be obliged to retire hastily from Europe, he could easily go to any point within his own dominions, to establish his temporary headquarters, here appropriately described as the tabernacles, movable dwellings, of his palace; but he could not go beyond them. The most notable point within the limit of Turkey in Asia, is Jerusalem.

And mark, also, how applicable the language to that power: "He shall come to his end, and none shall help him." This plainly implies that this power has previously received help. And what are the facts? In the war against France in 1798-1801, in the war between Turkey and Egypt in 1838-1840, in the Crimean war in 1853-6, and in the late Russo-Turkish war, Turkey received the assistance of other powers, without which she would probably have failed to maintain her position. And it is a notorious fact that since the fall

of the Ottoman supremacy in 1840, that empire has existed only through the sufferance of the great powers of Europe. Without their pledged support, she would not be long able to maintain even a nominal existence, and when that is withdrawn, she must come to the ground. So the prophecy says the king comes to his end, and none help him; and he comes to his end, as we may naturally infer, *because* none help him; because the support previously rendered is withdrawn.

Have we any indications that this part of the prophecy is soon to be fulfilled? As we raise this inquiry, we look not to dim and distant ages in the past, whose events, so long ago transferred to the page of history, now interest only the few, but to the present, living, moving world. Are the nations which are now on the stage of action, with their disciplined armies and their multiplied weapons of war, making any movement looking to this end?

All eyes are now turned with interest toward Turkey; and the unanimous opinion of statesmen is, that the Turk is destined soon to be driven from Europe. Some years since, a correspondent of the *N. Y. Tribune*, writing from the East, said: "Russia is arming to the teeth, . . . to be avenged on Turkey. . . . Two campaigns of the Russian army will *drive the Turks out of Europe.*" Carleton, formerly a correspondent of the *Boston Journal*, writing from Paris under the head of "The Eastern Question," said:—

"The theme of conversation during the last week has not

been concerning the Exposition, but the 'Eastern Question.' To what will it grow! Will there be war? What is Russia going to do? What position are the Western powers going to take? These are questions discussed not only in the *cafés*, and restaurants, but in the *Corps Legislatif*. Perhaps I cannot render better service at the present time than to group together some facts in regard to this question, which, according to present indications, are to engage the immediate attention of the world. What is the 'Eastern Question'? It is not easy to give a definition; for to Russia it may mean one thing, to France another, and to Austria still another; but sifted of every side issue, it may be reduced to this: the DRIVING OF THE TURK INTO ASIA, and a scramble for his territory."

Again he says:—

"Surely the indications are that the Sultan is destined soon to see the western border of his dominions break off, piece by piece. But what will follow? Are Roumania, Servia, Bosnia, and Albania, to set up as an independent sovereignty together, and take position among the nations? or is there to be a grand rush for the estate of the Ottoman? But that is of the future—a future not far distant."

Shortly after the foregoing extracts were written, an astonishing revolution took place in Europe. France, one of the parties, if not the chief one, in the alliance to uphold the Ottoman throne, was crushed by Prussia. Prussia, another party, was too much in sympathy with Russia to interfere with her movements against the Turk. England, a third, in an embarrassed condition financially, could not think of entering into any contest in behalf of Turkey, without the alliance of France. Austria had not recovered from the blow she received in her late war with Prussia; and Italy was

busy with the matter of stripping the pope of his temporal power, and making Rome the capital of the nation. A writer in the *N. Y. Tribune* remarked that if Turkey should become involved in difficulty with Russia, she could count on the prompt "assistance of Austria, France, and England." But none of these powers, nor any others who would be likely to assist Turkey, were in any condition to do so, owing principally to the sudden and unexpected humiliation of the French nation.

Russia then saw that her opportunity had come. She accordingly startled all the powers of Europe in the fall of the same memorable year, 1870, by stepping forth and deliberately announcing that she designed to regard no longer the stipulations of the treaty of 1856. This treaty, concluded at the termination of the Crimean war, restricted the warlike operations of Russia in the Black Sea. But Russia must have the privilege of using those waters for military purposes, if she would carry out her designs against Turkey; hence her determination to disregard that treaty right at the time when none of the powers were in a condition to enforce it.

The ostensible reason urged by Russia, for her movements in this direction, was that she might have a sea-front and harbors in a warmer climate than the shores of the Baltic; but the real design was against Turkey. Thus the *Churchman*, of Hartford, Ct., in an able article on the present "European Medley," states that Russia in her en-

croachments upon Turkey, is not merely seeking a sea frontier, and harbors lying on the great highways of commerce, unclosed by arctic winters, but that, with a feeling akin to that which inspired the Crusades, she is "actuated by an intense desire to *drive the Crescent from the soil of Europe.*"

This desire on the part of Russia, has been cherished as a sacred legacy since the days of Peter the Great. That famous prince, becoming sole emperor of Russia in 1688, at the age of 16, enjoyed a prosperous reign of thirty-seven years, to 1725, and left to his successors a celebrated "last will and testament," imparting certain important instructions for their constant observance. The 9th article of that will enjoined the following policy:—

"To take every possible means of gaining Constantinople and the Indies (for he who rules there will be the true sovereign of the world); excite war continually in Turkey and Persia; establish fortresses in the Black Sea; get control of the sea by degrees, and also of the Baltic, which is a double point, necessary to the realization of our project; accelerate as much as possible the decay of Persia; penetrate to the Persian Gulf; re-establish, if possible, by the way of Syria, the ancient commerce of the Levant; advance to the Indies, which are the great depot of the world. Once there, we can do without the gold of England."

The 11th article reads: "Interest the House of Austria in the expulsion of the Turks from Europe, and quiet their dissensions at the moment of the

conquest of Constantinople (having excited war among the old States of Europe), by giving to Austria a portion of the conquest, which afterward will or can be reclaimed."

The following facts in Russian history will show how persistently this line of policy has been followed: "In 1696, Peter the Great wrested the Sea of Azov from the Turks and kept it. Next, Catharine the Great won the Crimea. In 1812, by the peace of Bucharest, Alexander I. obtained Moldavia, and the prettily-named province of Bessarabia, with its apples, peaches and cherries. Then came the great Nicholas, who won the right of the free navigation of the Black Sea, the Dardanelles and the Danube, but whose inordinate greed led him into the Crimean war, by which he lost Moldavia, and the right of navigating the Danube, and the unrestricted navigation of the Black Sea. This was no doubt a severe repulse to Russia, but it did not extinguish the designs upon the Ottoman power, nor did it contribute in any essential degree to the stability of the Ottoman empire. Patiently biding her time, Russia has been watching and waiting, and in 1870, when all the western nations were watching the Franco-Prussian war, she announced to the Powers that she would be no longer bound by the treaty of 1856, which restricted her use of the Black Sea; and since that time that sea has been, as it was one thousand years ago, to all intents and purposes, a *mare Russicum*."

Napoleon Bonaparte well understood the designs

of Russia, and the importance of her contemplated movements. While a prisoner on the island of St. Helena, he spoke to Governor Hudson as follows:—

“In the course of a few years, Russia will have Constantinople, part of Turkey, and all Greece. This I hold to be as certain as if it had already taken place. All the cojolery and flattery that Alexander practiced upon me was to gain my consent to effect that object. I would not give it, foreseeing that the equilibrium of Europe would be destroyed. Once mistress of Constantinople, Russia gets all the commerce of the Mediterranean, becomes a naval power, and then God knows what may happen. The object of my invasion of Russia was to prevent this, by the interposition between her and Turkey of a new State which I meant to call into existence as a barrier to her eastern encroachments.”

Kossuth, also, took the same view of the political board, when he said: “In Turkey will be decided the fate of the world.”

The words of Bonaparte quoted above in reference to the destruction of “the equilibrium of Europe,” reveals the motive which has induced the great powers to tolerate so long the existence on the continent of a nation which is false in religion, destitute of humanity, and a disgrace to modern civilization. Constantinople is regarded, by general consent, as the grand strategic point of Europe, and the powers have each sagacity or jealousy enough to see, or think they see, the fact that if any one of the European powers gains permanent possession of that point, as Russia desires to do, that power will be able to dictate terms to the rest of Europe. This position none of the powers are willing that

any other power should possess ; and the only apparent way to prevent it is for them all to combine, by tacit or express agreement, to keep each other out, and suffer the unspeakable Turk to drag along his sickly Asiatic existence on the soil of Europe. This is preserving that "balance of power" over which they are all so sensitive. But this cannot always continue. "He shall come to his end and none shall help him." The sick man seems determined to reduce himself most speedily to that degree of putrefaction, that Europe will be obliged to drive him into Asia, as a matter of safety to its own civilization.

When Russia in 1870 announced her intention to disregard the treaty of 1856, the other powers, though incapable of doing anything, nevertheless, as was becoming their ideas of their own importance, made quite a show of offended dignity. A congress of nations was demanded, and the demand was granted. The congress was held, and proved, as everybody expected it would prove, simply a farce, so far as restraining Russia was concerned. The *San Francisco Chronicle* of March, 1871, had this paragraph touching "The Eastern-Question Congress":—

"It is quite evident that, as far as directing or controlling the action of the Muscovite government is concerned, the Congress is little better than a farce. England originated the idea of the Congress, simply because it afforded her an opportunity of abandoning, without actual dishonor, a position she had assumed rather too hastily, and Russia was complacent enough to join in the 'little game,' feeling satis-

fied that she would lose nothing by her courtesy. Turkey is the only aggrieved party in this dextrous arrangement. She is left face to face with her hereditary and implacable enemy ; for the nations that previously assisted her, ostensibly through friendship and love of justice, but really through motives of self-interest, have evaded the challenge so openly flung into the arena by the Northern Colossus. It is easy to foresee the end of this Conference. Russia will get all she requires, another step will be taken toward the realization of Peter the Great's Will, and the Sultan will receive a foretaste of his apparently inevitable doom—*expulsion from Europe.*"

From that point, the smouldering fires of the "Eastern Question" continued to agitate and alarm the nations of Europe till in 1877 the flames burst forth anew. On the 24th of April in that year Russia declared war against Turkey—ostensibly to defend the Christians against the inhuman barbarity of the Turks—really, to make another trial to carry out her long-cherished determination, to drive the Turk from Europe. The events and the results of that war of 1877-8, the general reader will at this writing (1881) distinctly remember. It was evident from the first that Turkey was overmatched. Russia pushed her approaches till the very outposts of Constantinople were occupied by her forces. But diplomacy on the part of the alarmed nations of Europe again stepped in to suspend for awhile the contest. The Berlin congress was held, Jan. 25, 1878. Turkey agreed to sign conditions to peace. The conditions were that the straits of the Dardanelles should be open to Russian ships; that Russians should occupy Batoum, Kars and Erzeroum; that

Turkey should pay Russia £20,000,000 sterling, as a war indemnity ; and that the treaty should be signed at Constantinople. In making this announcement, the *Allegemeine Zeitung* added, "The eventual entry of the Russians into Constantinople cannot longer be regarded as impracticable."

The *Detroit Evening News* of Feb. 20, 1878, said: "According to the latest version of the peace conditions, Turkey—besides her territorial losses, and the surrender of a few iron-clads, the repairs of the mouth of the Danube, the re-imbursement of Russian capital invested in Turkish securities, the indemnity to Russian subjects in Constantinople for war losses, and the maintenance of about 100,000 prisoners of war—will have to pay to Russia in round figures a sum equivalent to about \$552,000,000 in our money. The unestimated items will easily increase this to six hundred millions. With her taxable territory reduced almost to poverty-stricken Asia Minor, and with her finances at present in a condition of absolute chaos, it is difficult to see where she is going to get the money, however ready her present rulers may be to sign the contract."

"The proposition amounts to giving the Czar a permanent mortgage on the whole empire, and contains an implied threat that he may foreclose at any time, by the seizure of the remainder of European Turkey. In this last aspect, all Europe has a vital interest in the matter, and particularly England, even if the conditions were not in themselves

calculated to drive English creditors crazy, by destroying their last hope of ever getting a cent of their large investments in Turkish bonds. It makes Russia a preferred creditor of the bankrupt Porte, with the additional advantage of being assignee in possession, leaving creditors with prior claims out in the cold."

The following paragraph taken from the *Philadelphia Public Ledger*, August, 1878, sets forth an instructive and very suggestive exhibit of the shrinkage of Turkish territory within the past sixty years, and especially as the result of the late war:—

"Any one who will take the trouble to look at a map of Turkey in Europe dating back about sixty years, and compare that with the new map sketched by the treaty of San Stefano as modified by the Berlin Congress, will be able to form a judgment of a march of progress that is pressing the Ottoman power out of Europe. Then, the northern boundary of Turkey extended to the Carpathian Mountains, and eastward of the river Sereth it embraced Moldavia as far north nearly as the 47th degree of north latitude. That map embraced also what is now the kingdom of Greece. It covered all of Servia and Bosnia. But by the year 1830, the northern frontier of Turkey was driven back from the Carpathians to the south bank of the Danube, the principalities of Moldavia and Wallachia being emancipated from Turkish domination, and subject only to the payment of an annual tribute in money to the Porte. South of the Danube, the Servians had won a similar emancipation for their country. Greece also had been enabled to establish her independence. Then, as recently, the Turk was truculent and obstinate. Russia and Great Britain proposed to make Greece a tributary State, retaining the sovereignty of the

Porte. This was refused, and the result was the utter destruction of the powerful Turkish fleet at Navarino, and the erection of the independent kingdom of Greece. Thus Turkey in Europe was pressed back on all sides. Now, the northern boundary, which was so recently at the Danube, has been driven south to the Balkans. Roumania and Serbia have ceased even to be tributary, and have taken their place among independent States. Bosnia has gone under the protection of Austria, as Roumania did under that of Russia, in 1829. 'Rectified' boundaries give Turkish territory to Serbia, Montenegro, and Greece. Bulgaria takes the place of Roumania as a self-governing principality, having no dependence on the Porte, and paying only an annual tribute. Even south of the Balkans the power of the Turk is crippled, for Roumelia is to have 'home rule' under a Christian governor. And so again the frontier of Turkey in Europe is pressed back on all sides, until the territory left is but the shadow of what it was sixty years ago. To produce this result has been the policy and the battle of Russia for more than half a century; for nearly that space of time it has been the struggle of some of the other 'powers' to maintain the 'integrity' of the Turkish empire. Which policy has succeeded, and which failed, the comparison of maps at intervals of twenty-five years will show. Turkey in Europe has been shriveled up in the last half century. It is shrinking back and back toward Asia; and, though all the 'powers' but Russia should unite their forces to maintain the Ottoman system in Europe, there is a manifest destiny visible in the history of the last fifty years that must defeat them."

A correspondent of the *Christian Union*, writing from Constantinople under date of Oct. 8, 1878, said:—

"When we consider the difficulties which now beset this feeble and tottering government, *the only wonder is that it can stand for a day*. Aside from the funded debt of \$1,000,-

000,000 upon which it pays no interest, it has an enormous floating debt representing all the expenses of the war, its employes are unpaid, its army has not been disbanded or even reduced, and its paper money has become almost worthless. The people have lost heart, and expect every day some new revolution or a renewal of the war. The government does not know which to distrust most, its friends or its enemies."

Thus all evidence goes to show that the Turk must soon leave Europe. Where will he then plant the tabernacles of his palace? In Jerusalem? That certainly is the most probable point. Newton on the Prophecies, p. 318, says: "Between the seas in the glorious holy mountain, must denote, as we have shown, some part of the Holy Land. There the Turk shall encamp with all his power, yet 'he shall come to his end, and none shall help him'—shall help him effectually, or deliver him."

Time will soon determine this matter; and it may be but a few months. And when this takes place, what follows? Events of the most momentous interest to all the inhabitants of this world, as the next chapter immediately shows.

Chapter XII.

CLOSING SCENES.

VERSE 1. And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book.

A definite time is introduced in this verse: "At that time." What time? The time to which we are brought in the closing verse of the preceding chapter, the time when the king of the north shall plant the tabernacles of his palace in the glorious holy mountain; or, in other words, when the Turk, driven from Europe, shall hastily make Jerusalem his temporary seat of government. We noticed in remarks upon the latter portion of the preceding chapter some of the agencies already in operation for the accomplishment of this end, and some of the indications that the Turks will very soon be obliged to make this move. And when this event takes place, *then*, according to this verse, we look for the standing up of Michael, the great prince. This movement on the part of Turkey is the signal for the standing up of Michael; that is, it marks this event as next in order. And to

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guard against all misunderstanding, let the reader note that the position is not here taken that the next movement against the Turks will drive them from Europe, or that when they shall establish their capital at Jerusalem, Christ begins his reign without the lapse of a day or an hour of time. But here are the events, to come, as we believe, in the following order: 1. Further pressure brought to bear in some way upon the Turk. 2. His retirement from Europe. 3. His final stand at Jerusalem. 4. The standing up of Michael, or the beginning of the reign of Christ, and his coming in the clouds of heaven. And it is not reasonable to suppose that any great amount of time will elapse between these events.

Who, then, is Michael? and what is his standing up? Michael is called, in Jude 9, the archangel. This means the chief angel, or the head over the angels. There is but one. Who is he? He is the one whose voice is heard from Heaven when the dead are raised. 1 Thess. 4:16. And whose voice is heard in connection with that event? The voice of our Lord Jesus Christ. John 5:28. Tracing back the evidence with this fact as a basis, we reach the following conclusions: The voice of the Son of God is the voice of the archangel: the archangel, then, is the Son of God. But the archangel is Michael; hence Michael is also the Son of God. But the expression of Daniel, "the great prince which standeth for the children of thy people," is alone sufficient to identify the one here spoken of

as the Saviour of men. He is the Prince of life; Acts 3:15; and God hath exalted him to be a "Prince and a Saviour." Acts 5:31. He is the great Prince. There is no one greater save the sovereign Father.

And he standeth for the children of thy people. He condescends to take the servants of God in this poor mortal state, and redeem them for the subjects of his future kingdom. He stands for us. We are essential to his future purposes, an inseparable part of the purchased inheritance; and we are to be the chief agents of that joy in view of which Christ endured all the sacrifice and suffering which has marked his intervention in behalf of the fallen race. Amazing honor! Be everlasting gratitude repaid him for his condescension and mercy unto us. Be his the kingdom, power, and glory, forever and ever.

We now come to the second question, What is the standing up of Michael? The key to the interpretation of this expression is furnished us in verses 2 and 3 of chapter 11. "There shall stand up yet three kings in Persia;" "a mighty king shall stand up that shall reign with great dominion." There can be no doubt as to the meaning of these expressions in these instances. They mean, to take the kingdom, to reign. The same expression in the verse under consideration must mean the same. At that time, Michael shall stand up, shall take the kingdom, shall commence his reign.

But is not Christ reigning now? Yes, associated

with his Father on the throne of universal dominion. Eph. 1:20-22; Rev. 3:21. But this throne or kingdom he gives up at the end of this dispensation; 2 Cor. 15:24; and then he commences his reign brought to view in the text, when he stands up, or takes his own kingdom, the long-promised throne of his father David, and establishes a dominion of which there shall be no end. Luke 1:32, 33.

Into an examination of all the events that constitute, or are inseparably connected with, this change in the position of our Lord, it is not necessary that we here enter. Suffice it to say that then the kingdoms of this world become the kingdom of our Lord and of his Christ. His priestly robes are laid aside for royal vesture. The work of mercy is done, and the probation of our race is ended. Then he that is filthy is beyond the hope of recovery; and he that is holy is beyond the danger of falling. All cases are decided. And from that time on, till the terrified nations behold the majestic form of their insulted King in the clouds of heaven, the nations are broken as with a rod of iron, and dashed in pieces like a potter's vessel, by a time of trouble such as never was, a series of judgments unparalleled in the world's history, culminating in the revelation of the Lord Jesus Christ from heaven in flaming fire to take vengeance on them that know not God, and obey not the gospel.

Thus momentous are the events introduced by

the standing up of Michael. And he thus stands up, or takes the kingdom, marking the introduction of this decisive period in human history, for some length of time before he returns personally to this earth. How important, then, that we have a knowledge of his position, to be able to trace the progress of his work, and understand when that thrilling moment draws near which ends his intercession in behalf of mankind, and fixes our destiny forever.

But how are we to know this? How are we to determine what is transpiring in the far off Heaven of heavens, in the sanctuary above? God has been so good as to place the means of knowing this in our hands. When certain great events transpire on earth, he has told us what events, synchronizing with them, transpire in Heaven. By things which are seen, we thus learn of things that are unseen. As we "look through nature up to nature's God," so through terrestrial phenomena and mundane movements we trace the occurrence of heavenly scenes. When the king of the north plants the tabernacles of his palace between the seas in the glorious holy mountain, a movement for which we already see the preparatory steps, then Michael, our Lord, stands up, or receives from his Father the kingdom, preparatory to his return to this earth. Or it might have been expressed in words like these: Then our Lord ceases his work as our great High Priest, and the probation of the race is finished. The great prophecy of the 2300 days gives

us definitely the commencement of the final division of the work in the sanctuary in Heaven. The verse before us gives us data whereby we can discover approximately the time of its close.

In connection with the standing up of Michael, there occurs a time of trouble such as never was. In Matt. 24:21, we read of a period of tribulation such as never was before it, nor should be after it. This tribulation, fulfilled in the oppression and slaughter of the church by the papal power, is already past; while the time of trouble of Dan. 12:1, is, according to the view we take, still future. How can there be two times of trouble many years apart, each of them greater than any that had been before it, or should be after it? To avoid difficulty here, let this distinction be carefully noticed: The tribulation spoken of in Matthew is tribulation upon the church. Christ is speaking to his disciples, and of his disciples in coming time. They were the ones involved in that trouble, and for their sake, the days of tribulation were to be shortened. Verse 22. Whereas the time of trouble in Daniel is not a time of religious persecution, but of national calamity. There has been nothing like it since there was (not a church, but) a nation. This comes upon the world. This is the last trouble to come upon the world in its present state. In Matthew there is reference made to time beyond that tribulation; for there was never to be any like that upon the people of God in the future, after that was past. But

there is no reference here in Daniel to future time, after the trouble here mentioned; for that closes up the world's history. It includes the seven last plagues of Rev. 16, and culminates in the revelation of the Lord Jesus, coming upon his pathway of clouds in flaming fire, to visit destruction upon his enemies who would not have him to reign over them. But out of this tribulation every one shall be delivered who shall be found written in the book—the book of life; “for in Mount Zion. . . . shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.” Joel 2:32.

VERSE 2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

This verse also shows how momentous a period is introduced by the standing up of Michael, or the commencement of the reign of Christ, as set forth in the first verse of this chapter; for the event here described in explicit terms is a resurrection of the dead. Is this the general resurrection which takes place at the second coming of Christ? or, is there to intervene between Christ's reception of the kingdom and his revelation to earth, Luke 19:12, in all his advent glory, a special resurrection answering to the description here given? One of these it must be; for every declaration of Scripture will be fulfilled.

Why may it not be the former, or the resurrection which occurs at the last trump? Answer. Because those who are then raised are all righteous.

Those who sleep in Christ then come forth ; but the rest of the dead live not again for a thousand years. Rev. 20 : 5. So then the general resurrection of the whole race is comprised in two grand divisions, first, of the righteous exclusively, at the coming of Christ ; secondly, of the wicked exclusively, a thousand years thereafter. The general resurrection is not a mixed resurrection. The righteous and wicked do not come up promiscuously at the same time. But each of these two classes is set off by itself, and the time which elapses between their respective resurrections, is plainly stated to be a thousand years.

But in the resurrection brought to view in the verse before us, both righteous and wicked come up together. It cannot therefore be the first resurrection, which includes the righteous only, nor the second, which is as distinctly confined to the wicked. If the text read, Many of them that sleep in the dust of the earth shall awake to everlasting life, then the "many" might be interpreted as including all the righteous, and the resurrection be that of the just at the second coming of Christ. But the fact that some of the many are wicked, and rise to shame and everlasting contempt, bars the way to such an application.

It may be objected that this text does not affirm the awakening of any but the righteous, according to the translation of Bush and Whiting ; namely, "And many of them that sleep in the dust of the earth shall awake, these to everlasting life, and those to shame and everlasting contempt." It will

be noticed first of all, that this translation (which we by no means hold above criticism) proves nothing till the evident ellipsis is supplied. This ellipsis some, therefore, undertake to supply as follows: "And many of them that sleep in the dust of the earth shall awake, these [the awakened ones] to everlasting life, and those [the unawakened ones] to shame and everlasting contempt." It will be noticed again that this does not supply the ellipsis but only adds a comment, which is a very different thing. To supply the ellipsis is simply to insert those words which are necessary to complete the sentence. "Many of them that sleep in the dust of the earth shall awake" is a complete sentence. The subject and predicate are both expressed. The next member, "Some [or these] to everlasting life," is not complete. What is wanted to complete it? Not a comment giving some one's opinion of who is intended by "these," but a verb of which these shall be the subject. What verb shall it be? This must be determined by the preceding portion of the sentence which is complete, where the verb "shall awake" is used. This, then, is the predicate to be supplied: "Some [or these] *shall awake* to everlasting life." Applying the same remarks to the next member, "Some [or those] to shame and everlasting contempt," which is not in itself a complete sentence, we find ourselves obliged to supply the same words, and read it, "Some [or those] *shall awake* to shame and everlasting contempt." Anything less than this will not complete the sense, and anything different

will pervert the text ; for a predicate to be supplied cannot go beyond a predicate already expressed. The affirmation made in the text pertains only to the many who awake. Nothing is affirmed of the rest who do not then awake. And to say that the expression "to shame and everlasting contempt" applies to them, when nothing is affirmed of them, is not only to outrage the sense of the passage, but the laws of language as well. And of the many who awake, some come forth to everlasting life, and some to shame and everlasting contempt, which further proves a resurrection to consciousness for these also ; for while contempt may be felt and manifested by others toward those who are guilty, shame can be felt and manifested only by the guilty parties themselves. This resurrection, therefore, as already shown, comprises some of both righteous and wicked, and cannot be the general resurrection at the last day.

Is there, then, any place for a special or limited resurrection, or elsewhere any intimation of such an event, before the Lord appears ? The resurrection here predicted takes place when God's people are delivered from the great time of trouble with which the history of this world terminates ; and it seems, from Rev. 22 : 11, that this deliverance is given before the Lord appears. The awful moment arrives when he that is filthy and unjust is pronounced unjust still, and he that is righteous and holy is pronounced holy still. Then the cases of all are forever decided. And when this sentence is pronounced

upon the righteous, it must be deliverance to them ; for then they are placed beyond all reach of danger, or fear of evil. But the Lord has not yet made his appearance ; for he immediately adds, " And, behold, I come quickly." The utterance of this solemn fiat which seals the righteous to everlasting life, and the wicked to eternal death, is supposed to be synchronous with the great voice which is heard from the throne in the temple of Heaven, saying, It is done ! And this is evidently the voice of God so frequently alluded to in descriptions of the scenes connected with the last day. Joel speaks of it, and says : " The Lord also shall roar out of Zion, and utter his voice from Jerusalem ; and the heavens and the earth shall shake : but the Lord will be the hope of his people, and the strength of the children of Israel." The margin reads instead of " hope," " place of repair, or harbor." Then, at this time, when God's voice is heard from Heaven, just previous to the coming of the Son of man, God is a harbor for his people, or, which is the same thing, provides them deliverance. Here, then, at the voice of God when the decisions of eternity are pronounced upon the race, and the last stupendous scene is just to open upon a doomed world, God gives to the astonished nations another evidence and pledge of his power, and raises from the dead a multitude who have long slept in the dust of the earth.

Thus we see that there is a time and place for the resurrection of Dan. 12 : 2. We now add that a passage in the book of Revelation makes it necessary

to suppose a resurrection of this kind to take place. Rev. 1:7, reads: "Behold, he cometh with clouds [this is unquestionably the second advent]; and every eye shall see him [of the nations then living on the earth], and they also which pierced him [those who were the actors in his crucifixion]; and all kindreds of the earth shall wail because of him." Those who crucified the Lord, would, unless there was an exception made in their cases, remain in their graves till the end of the thousand years, and come up in the general assembly of the wicked at that time. But here it is stated that they behold the Lord at his second advent. They must therefore have a special resurrection for that purpose.

And it is certainly most appropriate that some, eminent in holiness, who have labored and suffered for their hope of a coming Saviour, but died without the sight, should be raised a little before, to witness the scenes attending his glorious epiphany; as, in like manner, a goodly company came out of their graves after his resurrection to behold his risen glory, and to escort him in triumph to the right hand of the throne of the Majesty on high; and also that some, eminent in wickedness, who have done most to reproach the name of Christ and injure his cause, and especially those who secured his cruel death upon the cross, and mocked and derided him in his dying agonies, should be raised as part of their judicial punishment, to behold his return in the clouds of heaven a celestial victor, in, to them, unendurable majesty and splendor.

One more remark upon this text before we leave

it. It is supposed by some to furnish good evidence of the eternal conscious suffering of the wicked, because those of this character who are spoken of, come forth to shame and everlasting contempt. How can they forever suffer these, unless they are forever conscious? It has already been stated that shame implies their consciousness; but it will be noticed that this is not said to be everlasting. This qualifying word is not inserted till we come to the contempt, which is an emotion felt by others toward the guilty parties, and does not render necessary the consciousness of those against whom it is directed. And so some read the passage: "Some to shame and the everlasting contempt of their companions." And so it will be. Shame for their wickedness and corruption will burn into their very souls, so long as they have conscious being. And when they pass away, consumed for their iniquities, their loathsome characters and their guilty deeds excite only contempt on the part of all the righteous, unmodified and unabated so long as they hold them in remembrance at all. The text, therefore, furnishes no proof of the eternal suffering of the wicked.

VERSE 3. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.

The margin reads "teachers" in place of "wise." And they that be teachers shall shine as the brightness of the firmament; that is, of course, those who teach the truth and lead others to a knowledge of it, just previous to the time when the events recorded

in the foregoing verses are to be fulfilled. And as the world estimates loss and profit, it costs something to be teachers of these things in these days. It costs reputation, ease, comfort, and often property; it involves labors, crosses, sacrifices, loss of friendship, ridicule, and not unfrequently, persecution. And the question is often asked, How can you afford it? How can you afford to keep the Sabbath, and perhaps lose a situation, reduce your income, or it may be even hazard your means of support? Oh! blind, deluded, sordid question! Make obedience to what God requires a matter of pecuniary consideration! How unlike is this to the noble martyrs who loved not their lives unto the death! No, the affording is all on the other side. When God commands, we cannot afford to disobey. And if we are asked, How can you afford to keep the Sabbath? we have only to ask in reply, How can you afford *not* to do it? And in the coming day, when those who have sought to save their lives shall lose them, and those who have been willing to hazard all for the sake of truth and its divine Lord, shall receive the glorious reward promised in the text, and be raised up to shine as the firmament and the imperishable stars forever and ever, it will then be seen who have been wise, and who, on the contrary, have made the choice of blindness and folly. The wicked and worldly now look upon Christians as fools and madmen, and congratulate themselves upon their superior shrewdness in shunning what they call their folly, and avoiding their losses. We need make no

response; for those who now render this decision will soon themselves reverse it, and that with terrible though unavailing earnestness.

VERSE 4. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased.

The "words" and the "book" here spoken of, doubtless refer to the things which had been revealed to Daniel in this prophecy. These things were to be shut up and sealed, until the time of the end; that is, not to be specially studied, or to any great extent understood, till that time. The time of the end, as has already been shown, commenced in 1798. As the book was closed up and sealed to that time, the plain inference is that at that time, or from that point, the book would be unsealed, and people would have their attention specially called to this part of the inspired word. Of what has been done on the subject of prophecy since that time, it is unnecessary to remind the reader. The prophecies, especially Daniel's prophecy, have been under examination by all students of the word, wherever civilization has spread abroad its light upon the earth. And so the remainder of the verse, being a prediction of what should take place after the time of the end commenced, says, "Many shall run to and fro, and knowledge shall be increased." Whether this running to and fro refers to the passing of people from place to place, and the great improvements in the facilities for transportation and travel, made within the last half century, or whether it means, as some

understand it, a turning to and fro in the prophecies, that is, a diligent and earnest search into prophetic truth, the fulfillment is certainly and surely before our eyes. It must have its application in one of these two ways ; and in both these directions the present age is very strongly marked.

So of the increase of knowledge. It must refer either to the increase of knowledge in general, the development of the arts and sciences, or an increase of knowledge in reference to those things revealed to Daniel, which were closed up and sealed to the time of the end. Here again, apply it which way we will, the fulfillment is most marked and complete. Look at the marvelous achievements of the human mind, and the cunning works of men's hands, rivaling the magician's wildest dreams, which have been accomplished within the last fifty years. It was recently stated in the *Scientific American* that more advancement had been made in all scientific attainments, and more progress in all that tends to domestic comfort, the rapid transaction of business among men, and the transmission of intelligence from one to another, than all that was done for three thousand years previous, put together. Or, on the other hand, look at the wonderful light which, within the past thirty years, has shone upon the Scriptures. The fulfillment of prophecy has been shown in the light of history. Applications are made which are beyond dispute, showing that the end of all things is near. Truly the seal has been taken from the book, and knowledge respecting what God has re-

vealed in his word, is wonderfully increased. We think it is in this respect that the prophecy is more especially fulfilled.

That we are in the time of the end when the book of this prophecy should no longer be sealed, but be open and understood, is shown by Rev. 10 : 1, 2, where a mighty angel is seen to come down from Heaven with a little book in his hand open. For proof that the little book, there said to be open, is the book here closed up and sealed, and that that angel delivers his message in this generation, see "Thoughts on Revelation," 10 : 2.

VERSE 5. Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. 6. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? 7. And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by Him that liveth forever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

The question, "How long shall it be to the end of these wonders?" undoubtedly has reference to all that has previously been mentioned, including the standing up of Michael, the time of trouble, the deliverance of God's people, and the special and antecedent resurrection of verse 1. And the answer seems to be given in two divisions: First, a specific prophetic period is marked off; and, secondly, an indefinite period follows before the conclusion of all

these things is reached; just as we have it in chap. 8:13, 14. When the question was asked, "How long the vision, to give both the sanctuary and the host to be trodden under foot?" the answer was, a definite period of 2300 days, and then an indefinite period of the cleansing of the sanctuary. So in the text before us, we have the period of a time, times, and a half, given, or 1260 years, and then an indefinite period of a continuance of the scattering of the power of the holy people, before the consummation.

The 1260 years mark the period of papal supremacy. Why is this period here introduced? Probably because this power is the one which does more than any other in the world's history, toward scattering the power of the holy people, or oppressing the church of God. But what shall we understand by the expression, "Shall have accomplished to scatter the power of the holy people"? A literal translation of the Septuagint seems to present it in a clearer light: "When he shall have finished the scattering of the power of the holy people." To whom does the pronoun "he" refer? According to the wording of this scripture, the antecedent would at first sight seem to be "Him that liveth forever," or Jehovah; but, as an eminent expositor of the prophecies judiciously remarks, in considering the pronouns of the Bible, we are to interpret them according to the facts of the case; and hence must frequently refer them to an antecedent understood, rather than to some noun which is expressed. So,

here, the little horn, or man of sin, having been introduced by the particular mention of the time of his supremacy, namely, 1260 years, may be the power referred to by the pronoun "he." For 1260 years he had grievously oppressed the church, or scattered its power. After his supremacy is taken away, his disposition toward the truth and its advocates still remains, and his power is still felt to a certain extent, and he continues his work of oppression just as far as he is able, till—when? Till the last of the events brought to view in verse 1, the deliverance of God's people, every one that is found written in the book. Being thus delivered, persecuting powers are no longer able to oppress them, their power is no longer scattered, the end of the wonders brought to view in this great prophecy is reached, and all its predictions are accomplished.

Or, we may refer the pronoun "he" to the one mentioned in the oath of verse 7, as "Him that liveth forever," that is, God, without particularly altering the sense, since he permits the agency of earthly powers in chastising and disciplining his people, and in that sense may be said himself to scatter their power. By his prophet he said concerning the kingdom, "*I will overturn, overturn, overturn it, . . . until He come whose right it is.*" Eze. 21: 27. And again, "*Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.*" Luke 21: 24. Of like import is the prophecy of Dan. 8:13: "*How long the vision . . . to give both the sanctuary and the host to be trodden*

under foot." Who gives them to this condition? God. Why? To discipline, "purify and make white" his people. How long? Till the sanctuary is cleansed.

VERSE 8. And I heard, but I understood not; then said I, O my Lord, what shall be the end of these things? 9. And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end. 10. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.

How forcibly are we reminded, by Daniel's solicitude to understand fully all that had been shown him, of Peter's words where he speaks of the prophets' inquiring and searching diligently to understand the predictions concerning the sufferings of Christ and the glory that should follow; and also of the fact that not unto themselves but unto us they did minister. How little were some of the prophets permitted to understand of what they wrote! But they did not therefore refuse to write. If God required it, they knew that in due time he would see that his people derived from their writings all the benefit that he intended. So the language here used to Daniel, was the same as telling him that when the right time should come, the wise would understand the meaning of what he had written, and be profited thereby. The time of the end was the time in which the Spirit of God was to break the seal from off this book; and consequently this was the time during which the wise should understand, while the wicked, lost to all sense of the value of eternal

truth, with hearts callous and hardened in sin, would grow continually more wicked and more blind. None of the wicked understand. The efforts of the wise to understand, they call folly and presumption, and ask, in sneering mockery, Where is the promise of His coming? And should the question be raised, Of what time and what generation speaketh the prophet this? the solemn answer would be, Of the present time, and of the generation now before us. This language of the prophet is now receiving a most striking fulfillment.

The phraseology of verse 10 seems at first sight to be rather peculiar: "Many shall be purified, and made white, and tried." How, it may be asked, can they be made white, and then tried (as the language would seem to imply), when it is by being tried that they are purified and made white? Answer: The language doubtless describes a process which is many times repeated in the experience of those who, during this time, are being made ready for the coming and kingdom of the Lord. They are purified and made white to a certain degree, and in comparison with their former condition. Then they are tried. Greater tests are brought to bear upon them. If they endure these, the work of purification is thus carried on to a still deeper degree,—the process of being made white is made to reach a still higher stage. And having reached this state, they are tried again, resulting in their being still further purified and made white; and thus the process goes on till characters are developed which will

stand the test of the great day, and a place is reached beyond which there is no need of further trial.

VERSE 11. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

We here have a new prophetic period introduced, namely, 1290 prophetic days, which would denote the same number of literal years. From the reading of the text, some have inferred (though the inference is not a necessary one) that this period begins with the setting up of the abomination of desolation, or the papal power, in 538, and consequently extends to 1828. But while we find nothing in that year to mark its termination, we do find evidence in the margin that it begins *before* the setting up of the papal abomination. The margin reads, "*To set up the abomination, etc.*" With this reading the text would stand thus: "And from the time that the daily sacrifice shall be taken away, to set up [or, in order to set up] the abomination that maketh desolate, there shall be a thousand two hundred and ninety days." The daily has already been shown to be, not the daily sacrifice of the Jews, but the daily or continual abomination, that is, paganism. See on chap. 8:13. This had to be taken away to prepare the way for the papacy. For the historical events showing how this was accomplished in 508, see on chap. 11:31. We are not told directly to what event these 1290 days reach;

but inasmuch as their commencement is marked by a work which takes place to prepare the way for the setting up of the papacy, it would be most natural to conclude that their end would be marked by the cessation of papal supremacy. Counting back, then, 1290 years from 1798, we have the year 508, where it has been shown that paganism was taken away thirty years before the setting up of the papacy. This period is doubtless given to show the date of the taking away of the daily, and it is the only one which does this. The two periods, therefore, of 1290 and 1260 days, terminate together in 1798; the one beginning in 538, and the other in 508, thirty years previous.

VERSE 12. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. 13. But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days.

Still another prophetic period is here introduced, denoting 1335 years. The testimony concerning this period, like that which pertains to the 1290 years, is very meager. Can we tell when this period begins and ends? The only clue we have to the solution of this question, is the fact that it is spoken of in immediate connection with the 1290 years, which commenced, as shown above, in 508. From that point there shall be, says the prophet, 1290 days. And the very next sentence reads, Blessed is he that waiteth and cometh to the 1335 days. From what point? From the same, undoubtedly, as that from which the 1290 date,

namely, 508. Unless they are to be reckoned from this point, it is impossible to locate them, and they must be excepted from the prophecy of Daniel, when we apply to it the words of Christ, "Whoso readeth let him understand." Matt. 24:15. From this point they would extend to 1843; for 1335 added to 508, make 1843. Commencing in the spring of the former year, they ended in the spring of the latter.

But how can it be that they have ended, it may be asked, since at the end of these days Daniel stands in his lot, which is his resurrection from the dead? This question is founded on a misapprehension in two respects; First, that the days at the end of which Daniel stands in his lot, are the 1335 days; which we think is a mistake; secondly, that the standing of Daniel in his lot, is his resurrection; which also cannot be shown. The only thing promised at the end of the 1335 days, is a blessing unto those who wait and come to it; that is, those who are living at that time. What is this blessing? Looking at the year 1843, when these years expired, what do we behold? We see a remarkable fulfillment of prophecy in the great proclamation of the second coming of Christ. Forty-five years before this, the time of the end commenced, the book was unsealed, and light began to increase. About the year 1843, there was a grand culmination of all the light that had been shed on prophetic subjects up to that time. The proclamation went forth in power. The new and stirring doctrine of the set-

ting up of the kingdom of God, shook the world. New life was imparted to the true disciples of Christ. The unbelieving were condemned, the churches were tested, and a spirit of revival was awakened which has no parallel in modern times.

Was this the blessing? Listen to the Saviour's words: "Blessed are your eyes," said he to his disciples, "for they see; and your ears, for they hear." Matt. 13:16. And again he told his followers that prophets and kings had desired to see the things which they saw, and had not seen them. But "blessed," said he to them, "are the eyes which see the things that ye see." Luke 10:23, 24. If a new and glorious truth was a blessing in the days of Christ to those who received it, why not equally so in A. D. 1843?

It may be objected that those who engaged in this movement were disappointed in their expectations; so were the disciples of Christ at his first advent, in a tenfold degree. They shouted before him as he rode into Jerusalem, expecting that he would then take the kingdom; but the only throne to which he then went was the cross, and instead of being hailed as king in a royal palace, he was laid a lifeless form in Joseph's new sepulcher. Nevertheless, they were blessed in receiving the truths they had heard.

It may be objected further that this was not a sufficient blessing to be marked by a prophetic period. Why not, since the period in which it was to occur, namely, the time of the end, is introduced by

a prophetic period, since our Lord in verse 14 of his great prophecy of Matt. 24, makes a special announcement of this movement, and since it is still further set forth in Rev. 14:6, 7, under the symbol of an angel flying through mid heaven with a special announcement of the everlasting gospel to the inhabitants of the earth? Surely the Bible gives great prominence to this movement. We do not half realize its blessedness and importance.

Two more questions remain to be briefly noticed: 1. What days are referred to in verse 13? 2. What is meant by Daniel's standing in his lot? Those who claim that the days are the 1335, are led to that application by looking back no further than to the preceding verse, where the 1335 days are mentioned; whereas in making an application of these days so indefinitely introduced, we think the whole scope of the prophecy should be taken in from chap. 8. Chapters 9, 10, 11, and 12, are clearly a continuation and explanation of the vision of chapter 8; so that we may say that in the vision of chapter 8, as carried out and explained, there are four prophetic periods; namely, the 2300, 1260, 1290, and 1335 days. The first is the principal and longest period; the others are but intermediate parts and subdivisions of this. Now when the angel tells Daniel, at the conclusion of his instructions, that he shall stand in his lot at the end of the days, without specifying which period was meant, would not Daniel's mind naturally turn to the principal and longest period, the 2300 days, rather than to

any of its subdivisions? If this is so, the 2300 are the days intended. The reading of the Septuagint seems to look very plainly in this direction: "But go thy way and rest; for there are yet days and seasons to the full accomplishment [of these things]; and thou shalt stand in thy lot at the end of the days." This certainly carries the mind back to the long period contained in the first vision in relation to which these subsequent instructions were given.

The 2300 days, as has been already shown, terminated in 1844, and brought us to the cleansing of the sanctuary. How did Daniel at that time stand in his lot? Answer. In the person of his Advocate, our great High Priest, as he presents the cases of the righteous for acceptance to his Father. The word here translated lot, does not mean a piece of real estate, a lot of land, but the decisions of chance, or the determinations of Providence. At the end of the days, the lot, so to speak, was to be cast. In other words, a determination was to be made in reference to those who should be accounted worthy of a possession in the heavenly inheritance. And when Daniel's case comes up for examination, he is found righteous, stands in his lot, is assigned a place in the heavenly Canaan. Does not the language of the psalmist have reference to this time, when he says, Ps. 1:5, "The ungodly shall not stand in the Judgment"?

When Israel were about to enter into the promised land, the lot was cast, and the possession of each

tribe was thus assigned it. Each tribe thus stood in its lot, long before it entered upon the actual possession of the land. The time of the cleansing of the sanctuary corresponds to this period in Israel's history. We now stand upon the borders of the heavenly Canaan, and decisions are being made, assigning to some a place in the eternal kingdom, and barring others forever therefrom. In the decision of his case, Daniel's portion in the celestial inheritance will be made sure to him. And with him all the faithful will also stand. And when this devoted servant of God, who filled up a long life with the noblest deeds of service to his Maker, though cumbered with the weightiest cares of this life, shall enter upon his reward for well-doing, we too may enter with him into rest, behold his rapture, and share his joy.

We draw these Thoughts on Daniel to a close with the remark that it has been with no small degree of satisfaction that we have spent what time and study we have on this wonderful prophecy, and in contemplating the character of this most beloved of men and most illustrious of prophets. God is no respecter of persons; and a reproduction of Daniel's character will secure the favor of God, as signally even now. Let us emulate his virtues, that we, like him, may have the approbation of God while here, and dwell amid the creations of his infinite glory in the long hereafter.

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